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very neat and creditable state of repair, cleaning and furniture, and was as well attended as could be looked for, from the small and scattered European population of the settlement. It was also pleasant to find that Mr. Parish, who is a very active, obliging, and good-tempered man, was extremely acceptable, both personally and as a clergyman, to the station. I am heartily glad to find you have sent a clergyman to Dum Dum, which, in its deserted state, seemed to be staring the Indian government in the face, as the unenclosed 'Ox-moor' did the Shandy family.

"From all these districts, alas! I have been obliged to hear many lamentations over the want of chaplains; and am almost afraid that similar complaints may ere long be heard from Dinapoor, where Mr. Northmore and his wife both talk very despondingly of each other's health, and of the necessity of a temporary return, at least, to England. It is really of consequence to prevent, if possible, any more chaplains from leaving India at present.

"The want of a Church is much felt at Dinapoor; the place where they now meet for Divine Service cannot contain above half the soldiers who may be frequently expected when a King's regiment is here besides the Company's. * * * There is an excellent situation for a Church in a spot where, I am informed, the commandant's house used to stand; but still no alteration in the Church seems likely to enable the civilians of Bankipoor and Patna to attend it regularly, since the distance of most of them is six or seven miles, through roads which, during part of the year, are impassable for a carriage. They, therefore, were very earnest in their enquiries as to the possibility of obtaining a separate chaplain; stating their readiness to build a Church by subscription, if government would grant them a preacher. I know too well the number of similar applications which are made to you, to give them any hope of success in such a petition. But, referring to a plan which I once mentioned to you as practised in the presidency of Bombay, and for the details of

which, at your desire, I have written to Archdeacon Barnes, it may be well worth your consideration, whether the district chaplain of Dinapoor may not be ordered to attend one Sunday in every month at Bankipoor, receiving an allowance for his gig or palanquin, and for a lodging in Patna, which every body seemed to say would be necessary. A Church at Bankipoor is really, I think, not wanted. The court of appeal is a large and convenient room, which answers every essential purpose; there are already a Bible, Prayer books, and a handsome service of Communion-plate; and when I preached and administered the Sacrament last Sunday, at least sixty persons attended, of whom thirty, I think, staid to receive it. On so numerous a body of Christians, a monthly visit will not be thrown away; and for baptizing children, &c., such a visit will be a great additional convenience and comfort, at very little additional expence to the Company.

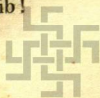
“Should the extension of such a plan to other stations be practicable, it is easy to see how the clergyman of Ghazeepoor may visit Buxar, where he is exceedingly wanted and wished for; Benares and Chunar, Agra and Muttra, Neemuch and Nusseerabad, Saugur and Hussingabad may go together. As soon as I receive Archdeacon Barnes’s answer to the queries which you suggested, I will again trouble you with a letter. The interest which I know you take in all that relates to the improvement and comfort of these stations, makes me hope that this will not have tired you.

“REGINALD CALCUTTA.”

Of his entrance into Benares, the seat of brahminical learning, and “the most holy city of Hindoostan,” the Bishop gives the following characteristic description in a letter to the editor.

“I will endeavour to give you some idea of the concert, vocal and instrumental, which saluted us as we entered the town.

“FIRST BEGGAR. Agha Sahib! Judge Sahib! Burra Sahib!



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yek puesa do ! hum fuqeer hue ! hum padre hue ! hum booku se mur jata hue ! (Great lord, great judge, give me some pice. I am a fakir ; I am a priest ; I am dying with hunger.)

“ BEARERS *trotting under the tonjohn.* Ugh, Ugh, Ugh, Ugh !

“ MUSICIANS. Tingle tangle, tingle tangle, bray, bray, bray !

“ CHUPRASSEE, *clearing the way with his sheathed sabre.* Chup ! chup ! jugih do judge sahib ke waste, lord padre sahib ke waste ! baen ! deina ! juldee ! (Silence, give room for the lord judge, the lord priest ; get out of the way, quick.) *Then very gently stroking and patting the broad back of a brahminy bull,* He ! uchu admee ! chulo, chulo ! (Oh good man, move, move.)

“ BULL, *scarcely moving.* Bu—u—uh !

“ SECOND BEGGAR, *counting his beads, rolling his eyes, and moving his body backwards and forwards.* Ram, ram, ram, ram, kurte huen !

“ BEARERS, *as before.* Ugh, Ugh, Ugh, Ugh !”

The effect which the Bishop's visitation produced on the minds of all who came within the influence of his talents and his piety, cannot be more strikingly displayed than by the publication of the following letter from one of the principal persons in Benares.

From Norman Macleod, Esq. Magistrate at Benares.

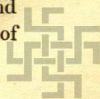
Benares, Sept. 22, 1824.

“ MY LORD,

* * * * *

“ I know not how to refrain from venturing on some allusion to the general sentiments of deep interest and lively gratification excited by your Lordship's visit to this place, (in common, I doubt

not, with every stage of your progress) and the very sincere regrets which have followed your too speedy departure. Of all the pleasing impressions which your Lordship has left to commemorate your brief sojourn amongst us, I will not here presume to speak; but I may hope your Lordship will not be displeased with the brief assurance, that your visit has been productive of much good in this community, in points essentially connected with those high and sacred interests which are so peculiarly under your charge, and ever so near to all the movements of your heart. For the mention of my own individual share in the grateful impressions your Lordship has diffused among us, I will hope to have found an admissible excuse with your Lordship, while I ascribe some portion of it to associations awakened by your presence, recalling to my mind the days of other times, the scenes of my youth, and of my native land; and many a recollection of no light or ordinary interest, to one who has wandered so far and so long from the *dulce domum* of early life. Your Lordship will readily conceive how this might be. And thus it will hardly seem strange to you, that the strains of pious and holy instruction, which fixed so impressive a record of our first visitation by a Protestant prelate on the minds of us all, should have spoken with peculiar emphasis to the feelings of one who, after many a year of toil and exile in a foreign clime, recognized, in the accents which now preached the Word of the Living God amid the favourite abodes of heathen idolatry, that self-same voice which, in his days of youthful enthusiasm and ardent undamped fancy, had poured on his delighted ear the lay that sung the sacred theme of the Redeemer's land, amid the long-loved haunts of his *alma mater*; amid the venerated temples of the religion of our fathers. But let me not give a license to my pen which may seem to bespeak me forgetful of the high value of your Lordship's time. Permit me, my Lord, to conclude with the expression of my unfeigned and most fervent wishes for your long enjoyment of health and vigour, for your gratification in all the hopes with which you contemplate the interesting journey before you, and for the success of every plan you may form for the advancement of



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those concerns of eternal moment, which have been so happily entrusted to your Lordship's care.

"I remain, my Lord,

"Most respectfully and sincerely your's,

"NORMAN MACLEOD."

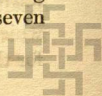
An unpublished letter to one of the Bishop's friends contains the following passage relative to the riches of this part of India :

"Though Gunga through all her course 'disdains a bridge,' very long and handsome bridges of pointed arches, the works of the Mussulmans, are seen over the rivers which join her; and it may give you some idea of the population and ancient wealth of this part of the country, when I mention that, in a space of not more than one hundred miles on the map, I fell in (besides many large market-towns) with the cities of Patna, containing a population of 200,000; Chuprah, of 40,000; Chunar, of 30,000; Mirzapoor, of 300,000; and Benares, of 580,000."

Of the Sunday which the Bishop spent at Chunar, Mr. Bowley, one of the missionaries, gives an account in a letter to the Church Missionary Society.

"This morning the Bishop preached on the good Samaritan¹, and then administered the Sacrament both in English and Hindoostanee. The service was nearly four hours' long; and from the active part which his Lordship took, it seemed as if he would never be tired while thus engaged. At five in the afternoon we had Divine Service in Hindoostanee; the whole Church was thronged with native Christians, and the aisles were crowded with heathens; there must have been many hundreds present, of whom the greater part were drawn by curiosity. Immediately after, English evening worship commenced. Thus has his Lordship devoted about seven

¹ Published in "Heber's Sermons in India," p. 151.



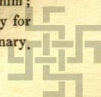
hours this day to public worship. May his example and his zeal for the extension of Christ's kingdom influence very many!"

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The cession of Chinsurah, to which the next letters refer, took place in the following year, when the Church service of the settlement was, by an order of government, committed to the Bishop's disposal. He had long considered Chinsurah a most desirable station for missionary purposes, and had, as will be seen, early applied for the use of its Church, to prevent its falling into other hands. He was at Bombay when he heard that his request had been complied with, and immediately appointed Mr. Morton, one of the missionaries of the Society for the Propagation of the Gospel to that important station; writing, at the same time, to Mr. Mill, to make such arrangements with the Dutch inhabitants of Chinsurah for Mr. Morton's reception there, as a regard to their feelings and their attachment to the Presbyterian form of worship demanded, without in any way compromising the principles of the episcopal Church.

The Bishop had made the Dutch an offer of the occasional use of the Church for Divine Service in their own language; but this was declined by Mr. De La Croix, their pastor and missionary; and when Mr. Mill arrived, he found that no difficulty remained beyond that of reconciling the inhabitants to our apostolical worship and discipline. Mr. Morton remained at Chinsurah till the year 1827, when the circumstances of the station being altered, he was removed by the archdeacon of Calcutta to his previous charge of the schools at Cossipoor¹.

¹ At the time of Mr. Morton's appointment, Chinsurah had not many European inhabitants; but soon after a dépôt of the king's troops was established there, and the constant residents were, in 1827, augmented nearly four-fold. The consequent increase of the duties, which in fact belonged to a Government chaplain, occupied Mr. Morton's time almost to the exclusion of those which, as a missionary sent out from England for the express conversion of the heathen, he was bound to fulfil. The Archdeacon of Calcutta, therefore, applied to government for the appointment of one of its chaplains to Chinsurah, which was granted him; and Mr. Morton returned to his labours at Cossipoor, under the direction of the Society for the Propagation of the Gospel, and to the completion of his Bengalee and English Dictionary.



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To Charles Lushington, Esq.

Benares, Sept. 6, 1824.

“ MY DEAR SIR,

“ I yesterday consecrated the Church at this place, and administered confirmation to about thirty persons, fourteen of whom were native Christians, the first who have yet offered themselves. In point of fact, these have been, I find, most of them originally Roman Catholics, who have married soldiers and joined their husbands' Church. Two, I think, of the men, and two only, were described as really converts from Hindooism. Mr. Morris, the missionary, is extremely well spoken of by the principal persons in the station; and Mr. Frazer, the chaplain, is one of the most gentlemanly and intelligent clergymen I have met with.

“ I enclose a letter to government, with regard to the presentation of which, you will much oblige me by exercising your friendly discretion. It has been called forth by the general report that Chinsurah is to be given up to the British government, and by the anxiety which I naturally feel that the fine Church, and numerous, though mostly native population of that town should have a clergyman of our own persuasion, rather than one of the dissenting missionaries, who will, I have reason to believe, lose no time in applying for it. I have also reason to believe that the inhabitants of the town, both English and Dutch, would be extremely glad to have our liturgy and a clergyman of our establishment. With these feelings, I really am most anxious for the success of the request, and have been afraid of not speaking in time.

“ Your cousin remained at Bankipoor some days after I left it, and is, I fancy, now on the river between Ghazeepoor and this place, with both wind and current against him. I should not now be here, indeed, if I had not left my boat at Seidpoor and come up by dāk.

“ Ghazeepoor is in grievous want of a Church, or rather will

be, as soon as it has a chaplain ; the present building is in a hopeless state of decay, so much so, that when I mentioned my intention of preaching in it, I was assured that no body would venture their lives '*sub iisdem trabibus*,' and was obliged to borrow an auction-room in the neighbourhood. But with these and other ecclesiastical matters, I shall probably trouble you soon in the form of an official paper. I congratulate you on the expected appointment of your relation¹ to Bombay ; his dignified and disinterested conduct, when in Ceylon, gives the best possible augury to the people whom he is to govern.

" Believe me, my dear Sir,

" Ever most truly your's,

" REGINALD CALCUTTA."

To the Reverend Principal Mill.

Allahabad, Sept. 20, 1824.

" MY DEAR SIR,

" Your interesting packet reached me just before I left Benares ; but my time was so much occupied both there and at Chunar, that it was impossible for me to send an answer before my arrival at this place, which I reached yesterday. Your letter, and those which I sent you from Patna, must have crossed each other on the road ; but I do not know that any practical inconvenience can have arisen from our want of concert. What I have said respecting the Church Missionary Society, may all apply to your letter written previously to my arrival in India ; and it is quite as well that the committee at home should be in possession of both our views as to the case of the Church Missionary Society, and the employment of Lutheran missionaries. I cannot, however, forbear expressing to you my lively sense of the obliging and friendly regard to my opinion, which has prompted the letter

¹ The Right Honourable Stephen R. Lushington.



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which you have enclosed for my perusal, and which I now, with thanks, return. Your *exposé* of the objects, origin, and present state of Bishop's College, seems every thing which could be desired; and I trust soon to be enabled to ground some measures on it, both for a general collection in favour of the institution in the different stations of the diocese, and, what is of still more eventual importance, to prepare the way for the transfer (on a distinct and stable footing) of all the missionary transactions and schools of the Society for Promoting Christian Knowledge, to that for the Propagation of the Gospel, in connexion with Bishop's College.

"Meanwhile I have not been inattentive to your valuable suggestion respecting the Church at Chinsurah, and wrote from Benares on the very day on which I received your letter, to government, requesting the use of that Church to myself, you, and such clergymen as we might appoint. The fact of my having made such application had better, however, at present, be said nothing of till we hear the result. I am inclined to anticipate, in the first instance, a doubtful answer, on the ground that Chinsurah has not yet been ceded. But I have, I trust, secured by this early application, the advantage of not being forestalled by the Baptists or Methodists.

"Undoubtedly, possession of the Church at Serampoor is a great point, and I rejoice exceedingly at Colonel Krefting's favourable disposition. I wrote to Dr. Parish, some time ago, my opinion as to the propriety of praying for King Frederic Christian, of Denmark, in the morning service by himself, and, in the prayer for all conditions of men, conjointly with our own sovereign. There may, indeed, as you observe, at first sight, appear an impropriety in praying that he may have victory over *all* his enemies, when we ourselves may *possibly* hereafter be found among the number. But, neither in policy nor in Christianity are we authorized to anticipate a future quarrel between nations worshipping the same God, and now in peace and alliance. Nor can such general petitions, from the nature of the case, be ever understood to invoke the aid of God against any whom the King, in whose behalf they

are offered, may hereafter, by injustice or aggression, compell to defend themselves against him.

“ I have found Mr. Bowley, at Chunar, extremely anxious for episcopal ordination, and was, on the whole, well-pleased with him and his congregation. When I saw them, Mr. Morris, of Benares, read the prayers, and I gave the blessing; and, as a catechist may *preach*, I thus got over, as well as the case admitted, of the appearance of giving my personal sanction to the irregularity of Mr. Bowley's present orders. Nobody in this neighbourhood seems to know any thing of the history of his ordination, nor, perhaps, to care. He himself, however, was so earnest, that I regretted heartily that many months must yet elapse before I can, with due regard to the necessary solemnity of the sacred rite, admit him to the commission which he so much desires. His Hindoostanee is fluent, and even to me very intelligible.

“ I have had a tedious journey from Ghazeepoor hither, owing to the failure of the eastern winds. The premature cessation of rain which this failure has brought with it, will, I fear, be very injurious to the agriculture of these provinces.

“ Believe me, dear Mr. Principal,

“ Ever your sincere friend,

“ REGINALD CALCUTTA.”

On one occasion, when the Bishop returned to his boat after spending some days amid the noise and bustle of a populous station, he wrote, “ Much as I like those I have left, I confess I was hardly sorry to feel myself once more upon the waters. For many days past I have been in a constant hurry of occupation, visitation, information, salutation, and obligation; and great as have been the kindness and civility shown me, and many the objects of curiosity and interest by which I have been surrounded, I have more than once been tempted to look back with regret to the evenings that I rambled by the jungle side, and the days that I passed in the quiet contemplation of wood, water, and cottages,

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and to think that, though more is to be learned among the cities, camps, and castles of Hindoostan, as much enjoyment, at least, may be found in the fragrant groves and comparatively unfrequented ruins of green Bengal."

The editor has been permitted to publish the following extracts from the MS. journal of the Bishop's fellow traveller, Mr. James Lushington, by the kindness of his mother, the Honourable Mrs. Lushington.

"*September.*—Hume says that admiration and acquaintance are incompatible towards any human being ; but the more I know of the Bishop the more I esteem and revere him,

cujus amor tantum mihi crescit in horas
Quantum vere novo viridis se surrigit alnus.

He seems born to conciliate all parties, and to overcome what has before appeared impossible. Most great talkers are sometimes guilty of talking absurdities ; but, though scarcely an hour silent during the day, I have never heard him utter a word which I could wish recalled.

* * * * *

"*Futtehpoor.*—In coming through a brook of water running across the road, the Bishop's horse thought proper to lie down and give him a roll ; with his usual kindness, instead of kicking him till he got up again, he only patted him, and said, 'he was a nice fellow.'

* * * * *

"*Kuleanpoor.*—Notwithstanding the threatening appearance of the skies, the Bishop and I set off to ride a long sixteen miles. We had sent on all our clothes hoping it might clear up, but had scarcely rode a hundred yards when a rain came on that wet us to the skin, and as we had not a dry rag to put on, had we returned to the tents, we faced the pelting storm, which, by the bye, was straight in our eyes, most manfully. 'We staid not for brook and we stopped not for stone,' but dashed on to Pulliampoor,

which we reached in about an hour and a half, at least I did ; his Lordship's horse knocked up, and he was not up for half an hour after me. There was no standing on ceremony, and I rode on and got a fire lighted in a wretched serai. Perhaps the smoke and stink, &c. kept out the cold, which I thought I must have caught after standing so long in drenched clothes. The scene was rather good when the Bishop arrived. There was the Lord Bishop of all the Indies sitting cowering over a wretched fire of wet wood, the smoke of which produced a bleary redness about the eyes, surrounded by a group of shivering blacks, some squatting, some half afraid to come further than the door-way of the hut ; and in the back ground, close to his head, my horse's tail, with a boy attempting to scrape off some of the mud, with which the poor beast was covered all over. The walls were of mud, and the roof of rotten smoked bamboo, from which were suspended two or three Kedgerree pots. We cut jokes upon the ludicrous figure we were conscious of making, and were comfortable enough as long as we were eating, which we did with ravenous appetites. But in a short time we began to be sufficiently wretched, worse far than the ' stout gentleman' on a rainy day, for the ' traveller's room' leaked like a sieve. There were camels, and oxen, and tattoos too, all standing and crouching to be rained upon ; and one solitary cock, with his tail drawn up by the wet into a single feather ; but there were not even a couple of gabbling ducks to enliven the dreary yard.

" The small tents which had been sent on last night were so soaked, that if you touched the roof with the tip of your finger, it immediately attracted a stream of water which ran down your sleeves ; they were perfectly pregnant with rain, and at the slightest motion given, emitted a sluice. Our beds being all thoroughly soaked, though covered with oil-cloth, we were obliged to turn into the palanquins, which were, perhaps, the best of the two, as one is quite secure from rain in them."



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SONNET

ON THE BISHOP OF CALCUTTA PASSING THROUGH ALLAHABAD ON A VISIT TO
THE UPPER STATIONS OF INDIA. BY G. A. VETCH, ESQ.

Bright with the dews of pure Castalian springs,
See Heber gladdens now our sultry plains.
Yet sweeter far than his most thrilling strains,
The glorious tidings which his message brings.
My lyre, across thy long neglected strings
Yet once again my feeble hand shall stray,
Nor, though disown'd by every muse, delay
The homage due to him who gifted sings.
Hail then, and Heaven speed thee on thy way,
Illustrious pilgrim of our distant shore.
Rous'd by thy call, enraptur'd by thy lay,
May nations learn their Saviour to adore.
For thee the fairest garland shall be twin'd,
The Christian's palm and poet's wreath combin'd.



CHAPTER XXV.

Native Christians—Anecdote of the king of Oude—The bishop's illness at Mallaoon—Reasons for the governor general visiting the upper provinces—State of Christianity among Europeans—Visit to Meerut—Mr. Fisher—Victories in Ava—Idea among the people of Hindoostan that the British were about to evacuate the upper provinces—Character of the British in Kemaon—Emperor of Delhi—Repair of the public serais proposed—Taxation—Administration of justice—Substitution of Hindoostanee for Persian recommended in the courts of justice—Administration of Oude—Demand for a fourth presidency—Consecration of Churches and burial grounds.

To C. Lushington, Esq.

*Choubee Serai, between Currah and Cawnpoor,
October 4, 1824.*

“MY DEAR SIR,

“Many thanks for your kind and interesting letter, which found me yesterday on the fourth day of my gipsy state of existence, marching in company with your cousin and the Corries, between Allahabad and Cawnpoor. The state of the river and premature cessation of the rains made it almost impossible to proceed by boats, and General Martindell good-naturedly procured us tents from Cawnpoor. These, unluckily, are rather on a larger scale than we require, or than the strength of the camels, which the commissariat at Allahabad could spare, are quite equal to; elephants being out of the question during the Burmese war. By the aid of hackeries, however, we do very well; and at Cawnpoor we may get better suited in all respects.

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“ Since we left Benares the country has been daily increasing in interest, and the contrast of manners, habits, and countenances, between the people of the Dooab and Bengal, is becoming more and more striking. Here every body carries arms, every body walks erect, and with the apparent consciousness of the power of resisting or resenting an injury ; and their comparatively fair complexions, their long swords, their long mantles, and method of travelling, all put me in mind, occasionally, of the idea which I have formed of Spain in olden time from Gil Blas, Don Quixote, and Lazarillo de Tormes.

“ There are, on the whole, more native Christians than I calculated on finding when I last wrote to you. At Chunar there is really a large congregation, as many as seventy or eighty ; still, principally women and soldiers’ wives or widows ; but who have, most of them, been actual converts, and retain many of their national peculiarities. The women, in receiving the Sacrament, would not lift up their veils, and even received the bread on one corner of them lest their bare hand should be touched. All of a certain age appear to have been brought over by Corrie, while he was in this neighbourhood ; the present missionaries do little more, though decent and zealous men, than keep up his numbers. They are prudent, however, and conciliating, and, every body tells me, are respected and esteemed by the natives ; a considerable number of whom, from curiosity, if from no better motive, continually attend their places of worship, and frequently invite them to their houses. The system of street-preaching, or obtruding themselves in a forward or offensive manner on the public notice, as is frequently done in Calcutta, is here quite unheard of, at least among the missionaries of the English Church. By this quiet way of proceeding, it is probable that few opportunities of doing good will be lost, and that many occasions of mischief and danger will be prevented.

“ I have seen reason, thus far, to suspect, what I did not at all expect to find, a growing carelessness of the Hindoos towards their own faith, and a still more growing inclination towards

Mohamedanism. Mohamedan prayers and formula of devotion are, I understand, growing into frequent use among those who still profess themselves worshippers of Brahma; and the actual number of converts to Islamism is by no means inconsiderable. How far this is favourable to the future progress of Christianity, I do not know; but I am convinced, from many trifling matters which have occurred, that the chains of caste sit far lighter on the inhabitants of these provinces than on the Bengalees.

“ But if the number of native Christians is not great, that of European Christians, even independent of the army, is far greater than I expected. At Allahabad I had sixty, at Benares, I think, eighty, and at Chunar, including, indeed, the native Christians, above a hundred and twenty communicants; and the eagerness and anxiety for more chaplains is exceedingly painful to witness, knowing, as I well know, that the remedy of the evil is beyond the power of government to supply; and that you are as anxious to give them the required help as they are to obtain it. On this account I have been exceedingly annoyed and disappointed by Mr. Northmore's intention to return to England; and am still more so by the chance of losing such a man as Mr. Thomason, who well deserves, as far as I have seen, the praise you bestowed on him. As I have reason to think that it will, in many respects, be inconvenient to him to leave India, I cannot help hoping that the grand physician, the cold weather, will put it in his power to remain. I find there are hopes that Mr. Robertson will return. I wish it may be so. Not Westmoreland, before the battle of Agincourt, wished with greater earnestness for ‘more men from England’ than I do.

“ Mr. Williams of Cawnpoor is very ill, and, as I understand, quite unequal to the discharge of his duty. The archdeacon talks of remaining there some time, but he too is very weak and little able to exert himself. I am disposed to be sincerely thankful that my visit to these provinces has been paid while I have yet a tolerable share of my European constitution; for where help is so scanty, I am often obliged to be bishop, chaplain, and curate all in one; and

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in India, though there may be pluralities, there is, verily, no sinecure. Mr. Hawtayne, as you will find by the enclosed document, has declined to become my domestic chaplain. * *

* * If Mr. Thomason really goes home, will you allow me to request your friendly interest in his favour, to succeed him in the appointment of the jail? I have reason to think that he would much prefer this to Howrah, the exertion of which has, at times, been too much for his health.

"Your cousin is quite well. * * He has read more, and more miscellaneously than most lads who come out to India, and his memory, taste, and judgement, are all remarkable, and not the less so from his modest and quiet manner of producing what he knows. I have had a good many visits from natives, during which his Persian and Mr. Corrie's Hindoostanee, have been very useful; my knowledge of the latter tongue being very unequal to talk with gentlefolks, though with a bearer or a coolee it may pass. I find they have most of them a pretty accurate notion of my functions as a 'sirdar chaplain,' though in Benares a report at first prevailed that it was the patriarch of Constantinople who was expected.

"Believe me, dear Sir,

"Ever most truly your's,

"REGINALD CALCUTTA."

To the Venerable Archdeacon Barnes.

Cawnpore, Oct. 16, 1824.

"MY DEAR SIR,

"Several untoward and unexpected circumstances having occurred to retard my progress through these provinces, I have found it necessary to curtail my intended journey in some of its details; and have, therefore, determined, unless some strong motives to the contrary should offer themselves, to omit, for the present visitation, the station of Mhow, a resolution to which I

am induced, partly by the uncertainty whether the government of Bombay have yet been able to assign a chaplain to it, and partly because, from the recent change of garrison and other circumstances, I am led to believe that there are not likely to be many persons who stand in immediate need of my ministry. It is, therefore, my intention to proceed direct from Neemuch to Baroda, at which place I hope to arrive on the seventh or eighth of February. I give you this early notice to prevent the chance of disappointment to any persons at Mhow, and in the hope of obtaining your valuable advice for my further progress.

"I am so well pleased with the experience which I have hitherto had of marching, that I am much inclined, instead of embarking at Surat for Bombay, to go all the way to Poonah by land, and make the presidency the last place which I shall visit. A little more than a month seems to be sufficient for this purpose, so that I may still reach Bombay by the beginning of April, and before any very hot weather is to be expected. I have even some idea of persuading my wife to be of the party in this excursion, supposing you to have the kindness to escort her as far as Baroda to meet me. I shall, at all events, in taking Bombay last, have the great advantage of being less hurried in my visit there, than if I am obliged to go from thence to Poonah before the heat becomes too great. Pray have the goodness to favour me with your opinion as to the feasibility of this scheme.

"I had written thus far when your friendly letter of Sept. 30, was put into my hand; accept my best thanks for it. The idea that Mr. Robinson would like to be removed to Calcutta, is so new to me, that I cannot at this moment express any opinion on it; but there is certainly no person on the establishment who, from all I hear of him, I should like better to have settled in my immediate neighbourhood. * * * I doubt, however, exceedingly, whether the advantages which such a situation could hold out, would compensate to Mr. Robinson for removing from Poonah. On this we will talk hereafter.

"REGINALD CALCUTTA."



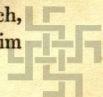
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The following anecdote, strongly illustrative of eastern superstition and eastern tyranny, is related in the MS. of the Bishop's journal. Some circumstances induced the editor to omit its publication, the principal of which was, that, as the King of Oude was then living, and was in the habit of making his *aides de camp* translate English books into Hindoostanee for his information, she apprehended that the engineer, whose history it relates, might again fall under the power of the favourite. That fear having been removed by the king's death, and the immediate dismissal from power of Hukeem Mendee, the prime minister, she no longer hesitates to relate it.

"Many whimsical stories are current in Lucknow, respecting the foibles and blindness of the poor king, and the rascality of his favourite. His fondness for mechanics has been already mentioned. In trying some experiments of this nature, he fell in with a Mussulman engineer of pleasing address and ready talent, as well as considerable, though unimproved, genius for such pursuits. The king took so much delight in conversing with this man, that the minister began to fear a rising competitor, as well knowing that the meanness of his own birth and functions had been no obstacle to his advancement. He therefore sent the engineer word, 'if he were wise to leave Lucknow.' The poor man did so, removed to a place about ten miles down the river, and set up a shop there. The king, on enquiring after his humble friend, was told that he was dead of cholera; ordered a gratuity to be sent to his widow and children, and no more was said. During these last rains, however, the king sailed down the river in his brig of war, as far as the place where the new shop stood; he was struck with the different signs of neatness and ingenuity which he observed in passing, made his men draw in to shore, and, to his astonishment, saw the deceased engineer, who stood trembling, and with joined hands to receive him. After a short explanation, he ordered him to come on board, returned in high anger to Lucknow, and calling the minister, asked him again if it were certain that such a man was dead. 'Undoubtedly!' was the reply. 'I myself ascertained the fact, and conveyed

your majesty's bounty to the widow and children.' 'Hurumzada!' said the king, bursting into a fury, 'look there, and never see my face more!' The vizier turned round and saw how matters were circumstanced. With a terrible glance, which the king could not see, but which spoke volumes to the poor engineer, he imposed silence on the latter; then, turning round again to his master, stopping his nose, and with many muttered exclamations of, 'God be merciful!' 'Satan is strong!' 'In the name of God keep the devil from me!' he said, 'I hope your majesty has not touched the horrible object?' 'Touch him!' said the king, 'the sight of him is enough to convince me of your rascality.' 'Istufirullah!' said the favourite, 'and does not your majesty perceive the strong smell of a dead carcass?' The king still stormed, but his voice faltered, and curiosity and anxiety began to mingle with his indignation. 'It is certain (refuge of the world,)' resumed the minister, 'that your majesty's late engineer, with whom be peace! is dead and buried; but your slave knoweth not who hath stolen his body from the grave, or what vampire it is who now inhabits it to the terror of all good Mussulmans. Good were it that he were run through with a sword before your majesty's face, if it were not unlucky to shed blood in the auspicious presence. I pray your majesty, dismiss us; I will see him conducted back to his grave; it may be that when that is opened he may enter it again peaceably.' The king, confused and agitated, knew not what to say or order. The attendants led the terrified mechanic out of the room; and the vizier, throwing him a purse, swore with a horrible oath, that 'if he did not put himself on the other side of the company's frontier before the next morning,—if he ever trode the earth again it should be as a vampire indeed.' This is, I think, no bad specimen of the manner in which an absolute sovereign may be persuaded out of his own senses.

"This weakness of character is probably increased in the king by his habits of life. Like his father he has already taken to drink spirits. We passed one evening the royal suwarree of a coach, several elephants, and some horse-guards, waiting to convey him



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back from one of his summer palaces where he had been dining. On returning from our drive we found them going away without him, and learned that he had resolved to sleep there. I thought nothing of the circumstance at the time, but on mentioning it to one of the persons best acquainted with his habits, he said, 'Aye, that means that his majesty was not in a fit state to offer himself to the eyes of his subjects.'"

The Bishop's recovery from the prevailing epidemic of that year, with which he was seized soon after he left Lucknow, when alone, and without any medical assistance, but such as his own feelings suggested¹, is commemorated in the following prayer.

"Written at Sandee in the kingdom of Oude. Nov. 7, 1824.

"I thank Thee oh Lord, that Thou hast heard my prayer and helped me in the needful time of trouble; that Thou hast delivered me from sharp sickness and great apparent danger; when I had no skill to heal myself, and when no human skill was near to save me. I thank Thee for the support which Thou gavest me in my hour of trial; that Thou didst not let my sins to triumph over me, neither mine iniquities to sink me in despair. I thank Thee for the many comforts with which Thy mercy surrounded me; for the accommodations of wealth, the security of guards, the attendance and fidelity of servants, the advantage of medicine and natural means of cure, the unclouded use of my reason, and the holy and prevailing prayers which my absent friends offered up for me! But above all I thank Thee for the knowledge of my own weakness, and of Thy great goodness and power, beseeching Thee that the recollection of these days may not vanish like a morning dream, but that the resolutions which I have formed may be sealed with Thy grace, and the life which Thou hast spared may be spent hereafter in Thy service; that my past sins may be forgiven and forsaken, and my future days may be employed in serving

¹ Bishop Heber's "Journal in India," Vol. I. pp. 412, 413, 4to. edit.—Vol. II. pp. 99—101, 8vo. edit.

and pleasing Thee, through Thy dear Son Jesus Christ our Saviour." Amen.

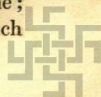
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To the Right Honourable Lord Amherst.

*Camp, Furreedpoor near Bareilly,
November 13, 1824.*

"MY DEAR LORD,

"I seem fated never to address your Lordship unless I have some favour to ask; but the present, if you think fit to grant it, is one which will, at least, occasion you very little trouble. I found, in my recent visit to Oude, that the king conceived himself slighted because my coming was not announced in a letter, by the Persian secretary, and with your Lordship's signature, which had been always done on former occasions, when persons of any consideration came to Lucknow. This was mentioned by the minister on his first interview with me. It had also been mentioned to Mr. Ricketts, and it appeared to be more dwelt on by the king than I should, *a priori*, have thought it likely to be. I hastened, of course, to say, that I came to his majesty's court in no public character; that my errand in the upper provinces was, strictly to inspect the conduct of the Company's chaplains; and that, from my uncertainty at the time when I left Calcutta, as to the route by which I was to proceed to Meerut, your Lordship was not informed whether Lucknow would lie in that route or no. This, I think, satisfied them; and I certainly have had not the smallest reason to complain of want of attention on the part of the king, who has treated me, indeed, with very marked courtesy and kindness. Such being the case, however, will your Lordship forgive my suggesting the expediency of your sending a letter to the king, to express yourself not displeased with the attentions he has shown me. Such a letter was, I understand, sent by Lord Hastings after Lady Hood's visit to Lucknow; and it would, in the present instance, be highly gratifying to me, on more accounts than one; both as likely to give pleasure to a sovereign, to whom I am much



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obliged, and as removing all suspicion from myself of having assumed a character to which I am not entitled, or a rank which is not recognized by government. I was not aware of the etiquette when I took leave of your Lordship, or would have requested you then to favour me with the usual credentials. I am, however, by no means sure that this subsequent letter will not be a better thing, inasmuch as it will satisfy the king, while my visit will be more completely divested of any thing which would give it an official appearance, or excite the jealousy of the natives.

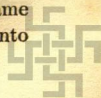
“Of that jealousy I must say I have hitherto neither seen nor heard any indications. The very small degree of attention which I have excited has been, apparently, that of curiosity only; the king of Oude and his court expressed a wish to be present at the ceremony of Mr. Ricketts’ marriage, pretty much as they might have done had it been a puppet-show; and as his majesty is said to be curious in costumes, I suspect that the novelty of my lawn sleeves may have, in part, induced him to honour me by asking for my picture.

“From the brahmins and fakirs of both religions I have had pretty frequent visits. Some of the Mussulmans have affected to treat me as of nearly the same faith with themselves, and to call me *their* ecclesiastical superior as well as of the Christians; but these compliments have generally concluded with a modest statement (like that of Sterne’s Franciscan) of ‘the poverty of their order.’ A rupee or two, with a request that they would remember me in their prayers, I have found, on such occasions, extremely well taken; and it has been, I hope, no compromise of my own religious opinions.

“The number of native Christians which have, as yet, fallen under my notice is, certainly, not great in itself, though it has rather exceeded my expectations, and *is* great when we bear in mind that every thing of the kind which has been even attempted, has been within the last twenty years, and chiefly by a single person, Mr. Corrie, while chaplain in these provinces. The missionaries now employed have far less success than he had, they are,

however, respectable and diligent men, well spoken of by the civil and military servants of the Company; and have, in no instance that I have heard of, (though I have made pretty diligent enquiry) pursued a line of conduct likely to give offence to the natives. With the natives of these provinces, I am led to believe a still greater prudence and moderation is necessary than with those of Bengal. Not that they are a bit more attached to their religion than these last. On the contrary, several instances have fallen within my own knowledge of a great and increasing indifference among the Hindoos to the observances of their faith, and even to caste itself; while the Mussulmans, though the most zealous of the two, are singularly careless of those devotional ceremonies which a Turk would rather perish than discontinue. They are, too, a more inquisitive and, in some respects, a more free-thinking race; and there is really, as I have been led to suspect, a process going on in the native mind which, if not injudiciously treated, is likely to lead to results more favourable to Christianity, than any corresponding temper which I have witnessed in the lower provinces.

“ But they are on the other hand, (very unlike the Bengalese) a high spirited, a proud and irritable people, as yet, I apprehend, by no means thoroughly reconciled to the English or their government; not unlikely to draw a sabre against any one who should offend their prejudices, and, though caring little for religion in itself, extremely likely to adopt the name of religion as a cockade, if induced by other and less ostensible motives to take up arms against their masters. Under such circumstances, government certainly act most wisely in a careful abstinence from all show of interference; and it is still more fortunate that the inhabitants of these provinces have not at present the remotest suspicion that any such interference is contemplated. Colonel Francklyn of Bogli-poor, Mr. Brooke of Benares, Mr. Ricketts, Captain Lockett, and all the others most likely to know, to whom I have named the subject, have, on this point, expressed themselves of the same opinion, and nothing of the kind is thought likely to enter into



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their heads, unless it should be put there by some rascally European. For this, indeed, a free press would be a powerful and appropriate engine ; but a free press of the sort which has been contemplated, I hope Heaven will keep, for the present, far enough from this part of the empire.

“ In my own conduct I hope I need hardly to assure your Lordship, that I have done my best to give no just cause of offence to any ; and I have attended carefully to those hints of withdrawal from unnecessary notice, and a marked and exclusive attention to the proper duties of a clergyman, and the inspector of clergymen, which I owe to your Lordship’s kindness in our last short conversation. In the performance of those duties, I have, indeed, found ample employment ; and the route which I am now pursuing from Cawnpoor to Meerut, by leading me along a line of considerable stations very much out of the usual reach of clerical assistance, has enabled me, I trust, to be even more useful than, prior to my journey, I had hoped to be.

“ With regard to all which I have seen unconnected with the peculiar objects of my journey, I am not aware that I have any thing to communicate to your Lordship, of which you are not likely to be already informed from more authentic sources. In Oude, of the wretched state of which I had heard much, I was rather agreeably disappointed. The country between Cawnpoor and Lucknow, is, much of it, indeed, sufficiently desolate ; nor from the sour and swampy appearance of the land do I conceive it, in any hands, to be very susceptible of improvement. But from Lucknow to Shahjehanpoor, though there were many complaints of oppression, I certainly saw nothing like depopulation, or neglect of agriculture ; and though this part of Rohilcund undoubtedly offers a spectacle of more apparent wealth and tranquillity, yet the King of Oude’s provinces can hardly be said to fall short in external prosperity and population of that part of the Dooab which I have visited.

“ Through the Company’s territories what have perhaps struck me most forcibly, are the great moderation and general ability with

which the different civil functionaries apparently perform their arduous duties, and the uniform good order and obedience to the laws which are enforced through so vast a tract of country, amid a warlike, an armed, and, I do not think, a very well-affected population. The unfavourable circumstances appear to be the total want of honourable employment for the energies and ambition of the higher rank of natives, and the extreme numerical insufficiency of the establishment allowed by the Company for the administration of justice, the collection of revenue, and I am almost tempted to say, the permanent security and internal defence of their empire.

“ On the whole I have hitherto been greatly pleased with my journey, so much so that I have frequently regretted the pressure of public business, which seems to render it unlikely that your Lordship will be enabled to undertake a similar tour, through provinces of which, to judge by my own experience, it is almost as difficult to obtain an accurate idea in Calcutta as in London. It is not merely on account of the personal gratification and amusement which you would derive from such a journey, for I know that, let a governor of India go where he will, it is probable that care will climb the Sunamooky¹ and sit behind the howdah. Nor is it only for the sake of the renewed health which both yourself and your family would inhale from the cool breezes of the Ganges and the fine frosty mornings which I am now enjoying. But there seems so great an advantage in producing occasionally to this people, in a visible and popular shape, the power and person by whom they are held in subjection ; so many valuable objects might be attained by an intercourse and acquaintance between the chief governor, his agents, and his subjects, and from the other opportunities of acquiring knowledge and doing good, of which no man is likely to make a better use than your Lordship, that I most fervently wish you a speedy triumph over the Birmans, if it were only for the chance that your Lordship may thus be enabled to ascend the Ganges, and inspect some of the most important and interesting parts of Northern India. * * * *

¹ The name of the Governor-general's pinnace.



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"To Lady Amherst, no message which I could send, would express the deep and intense gratitude which I shall never cease to feel for the kindness which she showed to my wife and little ones, in a time of exceeding sorrow and anxiety.

"Believe me, my dear Lord,

"Your Lordship's much obliged,

"and faithful humble servant,

"REGINALD CALCUTTA."

To the Honourable John Adam.

Bareilly, November 15, 1824.

"DEAR SIR,

"Mr. Trail has just communicated to me your truly kind permission to make use of your bungalow during my stay in Almorah, of which I shall gladly avail myself.

"It gave me very great pleasure to hear from our friend Captain Lockett at Lucknow, that I might look forward to seeing you completely restored to health by your residence amid mountains and breezes; your life and powers of exertion are daily becoming so much more valuable and necessary to India, that I am only one of very many who ardently wish for your entire and permanent restoration.

"Believe me, dear Sir,

"Your obliged and faithful servant,

"REGINALD CALCUTTA."

To the Reverend Principal Mill.

Camp, Shahee, Rohilcund, November 18, 1824.

"MY DEAR SIR,

"Various circumstances have detained me thus long in this part of India, and your very interesting and important

letter of October 30th has only, this moment reached me, having been forwarded by Mr. Irving from Agra.

* * * I mean to advance to Captain Hutchinson¹ the sum which he describes as necessary to clear off existing debts, and as much more as may, in your judgement, be absolutely required to finish the works already almost completed, suspending the fitting up the Chapel till the College funds may be in a more flourishing condition. Meantime I shall use all diligence in following the course which you recommend (and which entirely meets my views) for assisting those funds.

“ I have, certainly, not lost sight of this object in any part of my journey through Hindoostan or Bengal. I have every where made the College, its objects, its present state of efficiency, and its poverty, the subject of conversation; I have done my best to prepare men's minds for the application, which I meditate, and which, for several reasons, I wished to defer till I heard from you again. To back and enforce that application, which I shall now make immediately, the *unfinished state of the works from want of funds*, is a fresh and cogent argument of which I will make the best use in my power.

“ I feel greatly obliged and gratified by your prompt acquiescence in, and execution of, my views with regard to the Puharree tribes, and I pray God that we may be blessed by seeing such a primitive establishment as you speak of among them. My main anxiety, in the first instance, was to get the start of our competitors, and fix an episcopal clergyman in immediate connexion with, and dependance on, Bishop's College, in a spot, the cultivation of which may eventually place that College at the head of a connected chain of missions as extensive, and in a purer faith, than the Jesuit 'Reductions' of Paraguay.

“ It is very pleasing to see the hold which the Church of England apparently retains on the minds and recollections of the majority of the English, in the remoter stations. I may almost

¹ The engineer officer engaged in completing the college buildings.—ED.



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say, that the degree of Christianity which many of them retain, is worked up and derived from the prayer-book ; and that, if it had not been for their customary, though occasional, use of our beautiful offices, they would almost have lost sight of the religion in which they were educated. I have, I hope, been of some service by shaping my course through stations remote from the ordinary attendance of chaplains, and even sacrificing some time for the sake of passing Sundays there. I have been surprised in Lucknow, Allahabad, &c. by the number of people who have *recollected*, as it were, that they had not been confirmed, and have expressed an anxiety to receive both this rite and the Sacrament. And I have been much gratified, in three or four instances, by persons, brought up in the established religion of Scotland, desiring to express, by these means, their preference of our forms of worship.

“ I am now on my way to Almorah, where I hope to pass a Sunday. I have been encouraged to go there by the sort of harvest which I have reaped in Lucknow, Shahjehanpoor and Bareilly, and partly by a wish to converse with Mr. Adam respecting the points which have been the subject of our late correspondence. I write in a hurry to be able to send this letter by the same suwarr who brought me your's.”

The Bishop heard from many quarters of the unsettled state of the countries through which his visitation was now to lead him. The fear of personal danger would not make him relinquish the journey, so long as he found that it could be beneficial to others ; but he wrote the following letter to the editor, under the impression that he might not live to see her again. In His mercy God guided him in safety through many and great perils ; and, doubtless, in equal mercy, though the motives of this mysterious dispensation are hidden from our eyes, did He take him from this world, at a time when he was surrounded by friends, and with every assistance which their kindness could bestow.



*To my dear Wife—in case of my death.**Shahee, Rohilcund, Nov. 18, 1824.*

“As I am engaged in a journey in which there is, I find, a probability of more and greater dangers than I anticipated, I write these few lines to my dear wife, to assure her that, next to the welfare of my immortal soul (which I commit, in humble hope, to the undeserved mercies of my God and Lord Jesus Christ) the thought of her and of my beloved children is, at this moment, nearest my heart, and my most earnest prayers are offered for her and their happiness and holiness, here and hereafter. Should I meet my death in the course of the present journey, it is my request to her to be comforted concerning me, and to bear my loss patiently; and to trust in the Almighty to raise up friends, and give food and clothing to herself and her children. It is also my request that she would transmit my affectionate love, and the assurance of my prayers to my dear mother, and to my father-in-law; to Mrs. Yonge, my uncle and aunt Allanson, my beloved brother and sister, and all with whom I am connected by blood or marriage, particularly Harriet Douglas and Charlotte Shipley. I beg her to transmit the same assurance of my continued affection and prayers to my dear friend Charlotte Dod, also to my dear friends Thornton, C. Williams Wynn, Wilmot, and Davenport.

“I am not aware of any advantageous alteration which I could make in the will which I left at Calcutta, and I am too poor to leave legacies. I will, therefore, only send my blessing to my dear wife and children, and to the valuable relations and friends whom I have enumerated, begging them to fear and love God above all things, and so to endeavour to serve Him, as that, through the worthiness and compassion of His Son, in whom only I trust, we may meet in a happy eternity. Amen! Amen! May God hear my prayers for myself and them, for the sake of our blessed Saviour!

“REGINALD CALCUTTA.”



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To J. Phillimore, Esq. LL.D.

Almorah, Nov. 29, 1824.

" * * * * I have only time to say that all is, *at present*, quiet in the Upper Provinces of India, and I think likely to continue so, unless any remarkable reverses occur on the side of Ava. A general revolt was, a little time since, thought not unlikely, but the period seems now gone by; and the alarming mutiny at Barrackpore was apparently made in concert with no other regiment. But there certainly is, in all the Dooab, in Oude, and Rohilcund, an immense mass of *armed, idle, and disaffected* population, and I am inclined to doubt whether the Honourable Company's tenure of their possessions is worth many years' purchase, unless they place their army on a more numerous establishment than it now is, and do something more for the internal improvement of the country, and the contentment of the higher ranks of natives than they have hitherto seemed inclined to do. I am quite well, and am now on a very interesting journey through a part of Kemaon, enjoying frosty mornings, cool breezes, and the view of the noblest mountains under Heaven.

To the Venerable Archdeacon Barnes.

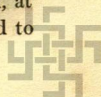
Shahjehanpore near Meerut, Dec. 16, 1824.

" MY DEAR SIR,

" Your kind and interesting letter has just reached me, having been forwarded from Agra, at which place I can now only hope to arrive the 12th of next month. I purpose, please God, to be at Jyepore, Jan. 29th; at Nusseerabad, Feb. 6th; at Neemuch, the 24th; and, following the route which you have marked out, about the 22nd of March, at Ahmedabad; provided I find the way thither from Neemuch open and adviseable; if not, I shall proceed direct to Kairah.

" The many calls on my time and attention which have de-

tained me so much longer than I expected in these provinces, (where, indeed, the harvest of probable usefulness is so great, and the calls for ministerial help so loud and numerous, that I could not with propriety make greater haste than I have done) has put marching to Poonah from Surat out of the question, even if your report of the intervening country had been more favourable. And I, therefore, am writing by this post to the government of Bombay, both to request the different aids for my land journey, and to obtain the necessary guarantee for the consecration of the new Churches, and to beg them to send a small vessel to Surat for me the beginning of April. I apprehend, from your account of Ahmedabad, that there is little which need detain me there, so that I may hope to get to Kairah on the 24th. Four days will, I conclude, suffice both for the confirmation which I propose to hold there, and for the consecration of the Church and the burial-ground. By going dāk to Baroda, I may pass the whole or the greater part of Passion-week there; and as there seems as little of professional duty to be done at Broach as at Ahmedabad, I may hope to pass the latter part of Easter week and the following Sunday (April 11th) at Surat, and to arrive at Bombay before the middle of that month. This is, indeed, allotting a far shorter time to the visitation of Guzerat than you anticipated, or than I could have desired; but for essentials it will, I trust, be sufficient. And it seemed better to pass hastily through places which have enjoyed both a resident ministry, and the great advantage of your annual visitations, rather than omit entirely, which I otherwise must have done, stations where many persons have been for years without hearing a sermon, or receiving the Sacrament, or even obtaining baptism for their children. I shall, of course, be happy to administer confirmation wherever even a very small number of suitable candidates is found; judging from what I have seen in this presidency, I should hope that, between children and adults, Kairah, Baroda and Surat would furnish no inconsiderable number. I have had thus far, to omit some smaller stations, twenty-two at Dacca; forty, I think, at Benares; eighty at Chunar; ninety at Cawnpoor, and I am told to



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anticipate an equal number at Meerut and Agra. It is true that many of these have been native converts ; but I have also found a considerable number of applicants from the European soldiery and residents, and from some who had been educated in the Church of Scotland, and who took this opportunity of publicly testifying their preference of our liturgy and discipline. At all events, I shall be happy to receive as many or as few as may offer themselves with the necessary qualifications ; and I shall be extremely obliged to you if you will write to the chaplains at the stations which I have named, as well as at Poonah and Tannah, requesting them to make known to their flocks the probable time of my arrival, and to enforce on them, by persuasion and argument, the duty and advantage of availing themselves of an ordinance so edifying and apostolic.

“ With respect to the appointment of the chaplains to preach in those Churches which are to be consecrated, I have hitherto (at least since leaving Calcutta) been compelled to follow a practice not very consonant to the general custom in England ; I mean that of preaching myself on such occasions. This arose, in the first instance, from the illness of poor Stowe, who was to have preached at Dacca, and the difficulty which Mr. Parish, the chaplain of the place, expressed in preparing himself at such short notice. At Benares also, I found that a general expectation had been raised that I was to preach on that occasion ; so general indeed, that I thought it best, under all circumstances, not to disappoint it. The same expectation will, I find, at Meerut compell me to the same line of conduct ; and on the whole, having begun, I think it best to go on in the same manner through the present visitation, and till I have a chaplain of my own, to take off my shoulders this and some other burthens. There is another deficiency which, on these occasions, an Indian bishop feels ; I mean the want of a registrar, who, as you are aware, is an essential and important person on such occasions. Mr. Stacey could not possibly leave Calcutta ; nor could I get any legal practitioner to supply his place without an expense which the government would not, and I could not

bear. At Benares and Dacca, therefore, (and I am taught to expect the same at Meerut) one of the principal civil servants of the Company, did me the honour to volunteer his services to present the deed of consecration, &c. Perhaps you will have the goodness to suggest this to some of the gentlemen at Kaira, &c.

“ My visitation may, I think, be conveniently fixed for the last Thursday in April, the 28th, at as early an hour in the morning as the habits of society in Bombay will admit of. In Calcutta at half-past six we had a very numerous congregation. With respect to the choice of a preacher, I must ask your friendly counsel and assistance. There is a clergyman in your archdeaconry, who, though I have not seen him for many years, and he was then a very young man, has left a strong and pleasing recollection on my mind of his amiable manners and promising talents, and whom I have been anxious to hear preach ever since my arrival in India; I mean Dr. George Barnes. Do you think he would favour me by undertaking the task? Or is there any point of ecclesiastical favour (if there is, it does not occur to me) which makes it necessary to fix on another? I should, indeed, unless any circumstance makes it unfit or unpleasant for you to officiate, in which case pray deal frankly with me, be extremely obliged to you to undertake the task. If you cannot, my wishes would point to Mr. Robinson, to whom, to save unnecessary delay, will you have the goodness to make those wishes known? With regard to Mr. Robinson and his appointment to my domestic chaplaincy, when I last wrote to you I had not received the Principal's letter, in which the compatibility of that situation with a professorship at Bishop's College was suggested. This has, in a great measure, removed the principal difficulty from my mind, which was, that to transfer Mr. Robinson from near the top of one list of chaplains to put him at the very bottom of another, would be inflicting on him a very serious injury, supposing it otherwise practicable. As it is I have written to ascertain some other points; such as whether government would consent to his transfer and to his holding an office in the college, with other matters which it would be well to clear up



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before the idea gets abroad. As soon as I have received the result of those enquiries, I will let you know without delay. At present you will see that they are chiefly Mr. Robinson's interests about which I hesitate, though I should not wish, if it could be avoided, to commit myself before I have had some conversation with you.

"Many thanks for your kind offer to escort my wife, as also for your judicious advice respecting her. She has found so great difficulty in obtaining a passage in any suitable vessel to Bombay, that I fear I must give up the hope of meeting her there entirely.

"Tuesday the 26th of April may, I think, be a good day for the confirmation at Bombay. With regard to this, however, as well as the visitation, I shall be glad to profit by your advice.

"Believe me, my dear Sir,

"Ever very truly your's,

"REGINALD CALCUTTA."

THE Bishop passed the Christmas of 1824 at Meerut. On that day he wrote the following prayer under a depression of spirits arising from the prospects before him, and from the lengthened separation from his family, a depression which, at this time, he frequently experienced, and for which he always sought and found relief at the Throne of Grace.

"Oh God be with me in this my pilgrimage! The more I am deprived of earthly friends, do Thou draw nearer unto me, and incline my soul the more by Thy grace, to rest on Thee! Keep me from trifling pursuits, from neglect of customary duties, from forgetfulness of my calling and of Thee! Keep me from vanity and worldly care. Occupy my soul with thoughts of Thy name, and with the appropriate pursuits of my profession. Make me frequent and earnest in prayer and in the study of Thy word. And grant, if it be Thy blessed will, that my present journey may

be to the good of Thy Church, and the increase and furtherance of Thy glorious kingdom!

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“Grant a continuance of Thy mighty protection to myself and my dear wife and children, and bring us by our several ways to meet in safety and prosperity! But teach us, above all things, to trust in Thee, and to acquiesce in Thy wise disposal; granting us in this world a knowledge and love of Thy name, and in the world to come Thy mercy, through Thy Son our Saviour. *Amen.*”

Of this visit to Meerut, Mr. Fisher, who has long resided there as chaplain, gives the following account:—

“Our dear and respected bishop has left an impression behind him which, I think, will not soon or easily pass away. He interested himself about every minute circumstance of this beloved vineyard, accompanied me to my native congregation, visited my native school, and saw and conversed with many of the Christians who were introduced to him, with the affability and kindness which we had been prepared to expect.”

To the Right Honourable Lord Amherst.

Maunpoor (territory of Jyepoor), Jan. 24, 1825.

“MY DEAR LORD,

“When I had last the honour of addressing you from the neighbourhood of Bareilly, I little suspected to how imminent a danger your Lordship, your family, and the Anglo-Indian state had been exposed from the extraordinary and lamentable mutiny at Barrackpoor. I have now to congratulate you, not only on your providential escape, and your success in suppressing a spirit which threatened such ruinous consequences, but on the brilliant succession of victories which have been gained in the neighbourhood of Rangoon, the effect of which on the



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native mind is by no means imperceptible or equivocal even in this remote part of India.

" Few rulers (I cannot help saying) have deserved success more than your Lordship, since few have ever begun a war with more reluctance than you are generally understood to have done ; and none ever evinced greater firmness and perseverance in the conduct of a war, as necessary as its difficulties have rendered it unpopular with many of those who were, at first, most anxious for it. There are very many things in British India which I was not prepared to expect, but the number of ' frondeurs,' is, I confess, one of those which have most surprised me. Success, however, such as we have recently heard of, if it does not satisfy, is, at least, the only thing to silence them ; and it is my sincere hope, and (I will add) both on public and private grounds, my prayer, that in the successes and repose of your Lordship's remaining residence in India, you may find some compensation for the harassing and anxious months which, since your arrival in the country, have made your firmness and perseverance so conspicuous. Here, as your Lordship is aware, we are all quiet ; and the late attack on Culpee, which has excited much surprise, and might, under other circumstances, have led to more serious mischief, was so happily met by the public rejoicings for the victory at Rangoon, that the disaffected, be they many or few, seem well disposed to acquiesce in the ancient fame of English invincibility.

" The report, indeed, that our government was about to evacuate this part of India, had, as I understand, been gradually dying away ever since the conclusion of the rainy season. It had, no doubt, been industriously propagated from mischievous motives, but its origin may be easy to account for. The people of Hindoostan had already once seen the English government, after extensive conquests, give up vast tracts of country and retire within their ancient limits ; and the incessant march of troops to the eastward which they witnessed a few months back, joined to the vague reports which reached them of a war with Ava, and their knowledge that a new governor-general was lately arrived,

may not unnaturally have led them to believe that, from necessity or otherwise, an entire change had taken place in British policy, and that your Lordship was about to evacuate the conquests of Lord Hastings, in the same manner as Lord Cornwallis gave up the new provinces acquired by his predecessor. From whatever cause, the suspicion was, certainly, very widely spread and had the effect of encouraging the enemies, and alarming the friends of government. In Rohileund, my servants told me, that, even so trifling a circumstance as my going through the country, with a numerous escort and a certain degree of official rank, in an opposite course from the supposed tide of European emigration, produced a good deal of surprise among the people of the villages, and led them to think more favourably of the continuance of English rule than they had previously done. And, in my late journey through Bhurtpoor, the Raja of which showed me great hospitality and attention, I could not help observing, that a repair of his fortresses had been begun, but, apparently, again discontinued during the last five or six months. It is possible, indeed, that the ill humour then displayed by the Rannee of Jyepoor may have led him to think some warlike preparations necessary. The Rannee herself, who, as a princess of the house of Oodeypoor, has an almost hereditary title to be ambitious and intriguing, is now described by her subjects as in high spirits, and exceedingly fond of the English; and I passed, yesterday, a golden image set with precious stones, which she is sending, under a strong escort, to the temple of Bindrabund, in consequence, as is believed, of a vow, and as a thanksgiving for the favourable termination of her discussions with your Lordship's agents.

" Since I last wrote to your Lordship, I have had a long and interesting journey by Almorah, Meerut, Delhi and Agra, and am now anxious, after as short a stay at Nusserabad as my duties at the station will allow, to pass on to Guzerat and Bombay, before the hot winds overtake me.

" My digression to Almorah was by no means one of curiosity only ; * * * * *



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“Kemaon is a very interesting country ; some of its views exceed in sublimity any thing which I have seen in Norway, and more than equal all which I have heard or read of Switzerland. The people, too, are very interesting ; they are wretchedly poor, but they are kind-hearted, hospitable, and honest to a degree which I have not witnessed in any other part of India ; and from all which I observed myself or heard from others, this is one of the parts of India where the British are really loved and their government acknowledged as a blessing. I was forcibly struck in passing through this province with the persuasion that it is here that the plan, which I heard your Lordship suggest in conversation, of cultivating tea within the limits of the empire might be most successfully carried into execution. The more cultivated parts of Kemaon, with their little terraces, one over the other, up the sides of the steepest hills, though on a wilder and loftier scale, recalled to my mind all the views I have seen of the mountainous provinces of China. The industry of the people and the extremely low rate of wages would seem to offer additional facilities to the experiment ; and, as Mr. Traill assured me, they are themselves strongly impressed with the notion that the tea plant grows wild in their woods, and that they only want people to shew them the way of preparing it to make their country as rich and prosperous as that of the ‘Cheen-ka-moolk.’

“The north of the Dooab, and the whole province of Delhi, I saw (I apprehend) at a very unfavourable time, while they were suffering most severely from their long drought, and before their hopes had been revived by the moderate rain which, though somewhat too late, has since fallen. In all respects, however, (in their houses, dress, appearance, industry, and civility) the villagers of this district struck me as the worst off that I have seen ; exceedingly inferior to those of Rohilcund, and falling short even of Oude and such of the Rajapoots as I have visited, though these last have suffered from drought as well as themselves. I should almost apprehend that the country being naturally barren, and having suffered more than other districts during the tyranny of the Mahrattas, is unable

to recover itself without some greater encouragement to agriculture, than on the present system of quinquennial settlements the collectors are able to afford; and that the grant of a longer term, which it is understood government have had in view, will do more than any thing else to restore the people to industrious habits and to a confidence in their rulers. At present, I was concerned to find it a general opinion among the officers of the king's regiments at Meerut, that the Company's subjects in that district were poorer, more dispirited, and more averse to the English than those of any of the neighbouring jaghires. In the distress of its neighbourhood Delhi itself, however, by no means appears to share. It is evidently a wealthy and flourishing town, with an orderly and industrious population, with conspicuously fewer beggars and, as I am told, fewer crimes than any other large city in India. All these advantages are said to have greatly increased since the completion of its fortifications, the security conferred by which has drawn a great mass of wealth and industry within its bounds; while at the same time they offer great facilities to the maintenance of order, and the effective and regular collection of revenue. If it were possible to repair in an efficient manner the walls of the other great cities of this part of India, few measures I am inclined to believe would be more popular with the people, or facilitate more the views of government for their benefit.

"I went, as your Lordship is perhaps aware, to the court of the poor old prince, whose name was, in the time of our boyhood, associated as 'Great Mogul,' with every possible idea of wealth and grandeur. The palace, though dismally dirty and ruinous, is still very fine, and its owner is himself a fine and interesting ruin. His manner, and I understand, his general character, is one of extremely courteous acquiescence, and resignation, and in essential points he has unquestionably good reason to think himself fortunate in the hands into which he has fallen.

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"There is a part of Lord Hasting's policy here which seems generally thought questionable, and which, if intended to conci-



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liate, has entirely failed of its effect : I mean the large sums which he directed to be laid out in the restoration of the public monuments of the Mussulmans. The Taj-Mahal of Agra is, indeed, so beautiful and unique a work that it would be a reproach to any government which should suffer it to fall to decay ; but the repair of Acbar's tomb at Secundra, and some other works of the same kind, are what the Mussulmans themselves, had they remained in power, would hardly have thought it necessary to do ; what they do not thank us for doing, and what seems scarcely desirable for those whose interest it is that the memory of former and rival dynasties should be forgotten. But the main objection seems to be, that the repair of these ornamental buildings swallows up money which might be more usefully and popularly expended, in the making canals, the mending roads, and, above all, the reparation of the splendid serais constructed on the different roads by the Mogul emperors. There is no institution so valuable in the present state of India as these establishments, which, if restored or even kept up on a proper footing, might shelter European as well as native travellers ; and, by affording safe lodgement at night for private or public property, curtail, by two-thirds, the escorts of troops which are, at present, continually required, besides relieving individuals exceedingly from the expenses of camp equipage. If such a measure were found practicable on any extensive scale, it would, I am convinced, give your Lordship a popularity among the natives of these provinces which no British governor has ever enjoyed, and which has fallen to none of their own princes since the time of Acbar. But, alas ! I am well aware of the many heavy calls for treasure which are, from other quarters, made on you ; and I am not insensible how heavy a charge of presumption may lie on myself in thus offering my opinion. I should not have ventured to do so had it not been in the hope, which I expressed in my former letter, that your Lordship may one day visit these provinces yourself ; in which case, it is possible that my hints may have their use, in calling your attention to points which (in your elevated station, and travelling, as you must do, in a very different

manner from me) would hardly be likely to offer themselves to your notice.

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"Of Rajpootana I have, as yet, seen little, but what little I have seen seems interesting. My medical companion, Dr. Smith, who has long known most parts of central India, professes himself struck by the gradual improvement which has taken place in the country since the power of the Maharattas was humbled; and a conversation between some of the natives, which we both of us overheard last night, proves that they are themselves sensible of the advantages which they have derived from the extension of the British power in this quarter.

"With regard to my own professional pursuits, I have not much additional information to offer. I was greatly pleased with the Church, chaplain, and congregation of Meerut, all of which are more English than any thing of the kind which I have seen in India. In Mr. Fisher, the chaplain, I had, I confess, been led to expect some share of fanaticism and intemperate zeal, of both which I am bound to acquit him. The sermon which I heard him preach was extremely plain and sensible; and with regard to his native converts, who are numerous, he has solemnly assured me, and I have not the smallest reason to disbelieve him, that he has sought after none of them, and given instruction to none who did not voluntarily come to request it of him. Two such came while I was in Meerut; and a third, during the same time, received baptism. Mr. Fisher asked me to perform this ceremony myself, but, in consequence of the rule which I have laid down not to become needlessly conspicuous in the pursuit of objects which are not my immediate concern, I declined. For the same reason I have abstained from distributing tracts, or acting in any way which might excite the jealousy of those whom it is, on all accounts, desirable to conciliate. The work of conversion is, I think, silently going on, but those who wish it best will be most ready to say '*festina lente.*'

"My dear Lord,

"Your much obliged and faithful humble servant,

"REGINALD CALCUTTA."

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To C. Lushington, Esq.

Doobee, Jyepoor territory, Jan. 25, 1825.

"MY DEAR SIR,

I am much ashamed of my long silence when I look to the date of your letter, and recollect the truly friendly promptitude with which you so powerfully seconded my wish in obtaining the usual travelling allowances for my chaplain, in the case of my being hereafter accompanied by one. But the camp, even of a non-military man, is, I find by daily experience, by no means a favourable place for writing letters, or indeed for any sedentary employment. And the weather has been so fine, and there has been so much to see, that I have been perplexed to find time for some long and necessary letters to England; and have now ranged before me a mass of unanswered correspondence, as appalling to my resolution as I feel it burdensome to my conscience.

"Your cousin has probably given you some account of Kemaon, and of the spirited movement by which he escaped from his surgeon's hands, and obtained a sight of those splendid mountains. His re-accession to my party was a very great pleasure to me; and I had good hopes, till our arrival at Agra, that we should have marched together, according to our first plan, as far as Nusseerabad. Unfortunately, the inflammation in his eye, which, during our journey from Delhi had been giving him a good deal of trouble, was here so much increased, and he had received so earnest an injunction from Mr. Luxmore to return to him without delay, that, as his friend, I could not honestly advise him to remove himself still further from Lucknow, and he made up his mind to return thither. This has been a serious disappointment to me; and it was a resolution to which he himself came with great and visible unwillingness. Though I cannot hope to find easily a compensation for the loss of his society, I am still not alone. During my stay at Meerut, several of my friends there insisted strongly on the inconvenience and danger of undertaking the journey to Bombay without a medical attendant; adding, that there was an assist-

ant surgeon then at Meerut, a Dr. Smith, whose services, as they were unappropriated, could be readily made over to me. I hesitated for some time, though, to say the truth, I had frequently found occasion to wish for such a companion, not only during the illness of poor Stowe, whose life might have been perhaps saved had medical aid been earlier at hand, but during my own illness in Oude, and the subsequent danger of four of my escort from jungle fever. Under the assurance that no inconvenience or injury was likely to arise to the service from Dr. Smith's returning to Calcutta, viâ Bombay, I did not think myself justified in declining such a security, and applied to General Reynell to assign him to attend me.

"I have been long wishing to have your opinion about a plan which has been sent me by some of the wealthy country born inhabitants of Calcutta, for building a Chapel by subscription, and, if I understand them rightly, paying the preacher from the same source. It appears in no respect to differ from the plan of Colonel Skinner, at Delhi, except that they do not require government to supply them with a chaplain. I conclude that it is a matter in which government would see no reason for interfering one way or the other, and against which, at all events, no objection would lie. Still, I do not wish to give a positive answer till I know whether it interferes with any of your own plans for the benefit of Calcutta. Their idea, as far as I understand it, is to connect their Church with their present grammar school.

"I need hardly say how much I was gratified by the opportunity afforded me of being introduced to your friend Mr. Adam, who is, indeed, an extraordinary man both in talents, extent of information, and the agreeable and unassuming manner in which he wears his commanding abilities. I am sorry to see him apparently less recruited by his residence in the hills than I hoped he would have been. Ere this reaches you, you will, I trust, have him safely in Calcutta, and I shall be heartily glad to learn that your opinion of his health is favourable."



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To the Venerable Archdeacon Barnes.

Neemuch, February 28, 1825.

"MY DEAR SIR,

"I have been prevented from writing to you for the last month, partly by the extreme difficulty which I found till lately, owing to the absence of Captain Macdonald from Neemuch, and Captain Cobbe from Oodeypoor, in obtaining the necessary information as to my way into Guzerat, or the time when I might calculate on arriving there, and still more, during the last fortnight, by very melancholy and distressing accounts which I received from Calcutta of the health of both my little girls, and the deep distress of my poor wife. I had, in fact, at one time, prepared a letter to you announcing my intention to relinquish the visitation of Bombay, and the pleasure and advantage which I hoped to derive from meeting you, and return the nearest way to Calcutta. A second and more favourable letter arrived, however, and I pursued my road to this place, though still unable to decide positively whether I should proceed to Guzerat, or strike off for the Ganges by the way of Bundlecund, for which route, which would have enabled me to visit the important station of Saugur, Neemuch was very little out of my way from Nusseerabad. Here I have, thank God, received better accounts, and purpose, this evening, to continue my journey southwards. I have, with much reluctance, been obliged finally to abandon Mhow, from the unavoidable circumstances which have made me a week later at Neemuch than I expected; and in consequence of the representation of Captain Macdonald, that after the 10th or 12th of April, the voyage from Surat is very difficult and tedious. As to Aboo, it has, long since, been out of the question; indeed, during the present year, I could not have gone thither under any circumstances, without the risk of starving my camels, horses and elephants.

"My present plan is, accordingly, to go straight to Baroda, at which place I hope to arrive on Sunday morning, the 20th

March. I purpose preaching there that day, and holding a confirmation, should there be any candidates, on the Tuesday or Wednesday following. To Kairah, I conceive it will be desirable to proceed by dâk on Wednesday night, to have the confirmation on Saturday morning, and on Sunday the consecration. My reason for having this after the other is, that the persons confirmed will thus have an opportunity of receiving the sacrament. Ahmedabad it will be necessary to relinquish. The account which you give of it leads me to believe that there will be little or nothing for me to do there professionally. Any persons who wish for confirmation there may come over, without difficulty, to Kairah, and I shall have no time to bestow on visiting antiquities. I had, indeed, at first, as you are aware, intended visiting Ahmedabad, Kairah, and Baroda, consecutively; but I find that there is no tolerable road, and, during the present year, no forage or provisions in the countries which lie between this place and Ahmedabad.

“For my return from Kairah, and my subsequent progress towards Surat, I request your friendly and judicious advice. It would be very desirable to press on directly, stopping only a day at Baroda on my way, so as to arrive at Broach on Thursday; preach there on Good Friday, and thence proceed to Surat for Easter-day. I do not like, however, travelling in Passion week, if it can be avoided; and you best know how far the time which I have allotted will be sufficient for my duties at Kairah and Baroda, and what accuracy there is in the information which I have received as to the difficulty of sailing from Surat after the first week or ten days in April. You also best know whether it will be necessary to stop at Broach at all, and whether I should not do better in proceeding immediately to Surat, and passing both Good Friday and Easter-day there.

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“I grieve to hear, from Captain Macdonald, that it will be impossible to sail from Bombay towards Calcutta before the middle of June. I had always calculated on getting away as soon as ever



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I had done my duty at Poonah, which would, I concluded, be the middle of May. I have many strong reasons for sailing as soon as it can be done safely.

“ Believe me, dear Sir,

“ Ever your sincere friend,

“ REGINALD CALCUTTA.”

To the Right Honourable C. W. Williams Wynn.

Pertābghur, March, 1825.

* * * * *

“ A more serious complaint advanced against us by the natives of Upper India, is the high rent which our government imposes on their lands, and the alleged vexatious manner in which we enquire into their tenures and improvements. They own, indeed, that they are far better off in this respect in our provinces than in Oude, as being free from the many irregular extortions to which the landholders of that country are liable. Still they say, and I apprehend with some truth, that the rate by which we measure them, is higher than any native government exacts for its use, or by its avowed principles of taxation; and that, though in point of *law*, the emperors of Delhi laid claim to quite as large a proportion of the profits as we demand, in point of *fact* they were far more easily satisfied and less inquisitive. I have heard this complaint made by more than one zemindar; and on repeating it to some of the collectors in the northern provinces, though not very willing to allow the complaint, they did not deny that there might be some truth in it; observing that a collector who sought to recommend himself to the supreme government, or even to escape its censure, could not often venture to be very liberal. They, therefore, wish exceedingly, at least the greater part of them, for a settlement like that of Bengal, though not perpetual, yet for a lease of twelve or twenty years. And the time really seems now arrived at which a

moderate settlement of this kind would be advantageous to all parties. At present the taxes are leased by government for terms of five years only.

“ Both these evils are, however, far less grievous than the imperfect administration of justice. For this I am very far from blaming the magistrates themselves. The far greater part of them throughout Northern India deserve the praise which I gave to those of Bengal; and the misfortune is that more is required of them in this climate, and under circumstances of peculiar difficulty, than it would be reasonable to expect from any men, even in their own country. The whole police, the entire civil and criminal jurisdiction of a district larger and more populous than most English counties, are, in many instances, entrusted to one young man, without any help but that of the native officers of his court, men uniformly taken from the lowest rank, and notoriously neither respected nor respectable. Supposing the judge, under such circumstances, to be an angel, it is next to impossible but that some business must run into arrear, or else be carelessly performed; while, in this climate, offences which occur at a distance from his court will continually escape unpunished, from reluctance of the prosecutors to go so far from home, or their inability to attend, day after day, till it is possible for them to obtain a hearing. Accordingly it is generally found that a district improves rapidly, not only in peace and order, but in cultivation and revenue, by the establishment of a resident magistrate within it; and that land is more improved, and ryots settle more readily, where there is a chance of protection for life and property.

“ Furreedpoor, a small district between Dacca and Calcutta, has been turned from a mere jungle and den of thieves, into a fertile and beautiful neighbourhood by such a measure; and the province of Ghazeepoor, since it has been separated from Benares, has improved, if I was rightly informed, no less than three-fold. Accordingly, all the public men with whom I have conversed in what are called the ‘mofussil,’ or provincial stations of India, have agreed that no greater benefit could be conferred on the country,



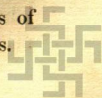
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than the appointment of twenty or thirty new judges and magistrates from Europe ; unless, which many of them think preferable, a sufficient number of respectable natives in each district were invested with powers resembling those of English justices of the peace. It is not, indeed, to be expected that they would do it without salary (unless they expected to pay themselves by underhand means,) but the expence to government would be small in proportion to the benefit conferred. The same individual might be tussildar and magistrate (hakeem), and a few hundred rupees a month, in addition to the salary which they at present receive, would, with the permission to have silver sticks, and other insignia of office carried before them, make the situation coveted by the most respectable Hindoo and Mussulman families. And if, for more important causes, they were assembled four times a year in sessions, of which the European magistrate of the district should be chairman, I really believe that the greatest advantage would arise to him as well as to them, by their mutually becoming acquainted with each other, and by the latter feeling themselves sharers in the honours and government of their native land.

“ This, however, is not the only change which is required in the courts of justice, though this would do much, by bringing in an effectual check on the corruption and venality of the present judge’s servants, which could not go on so enormously if they had more eyes on them, and those the eyes of their own countrymen. I am not qualified to speak as yet to the good or evil effect of the present complicated system pursued in the higher courts of Adawlut, though I have never met with any body who did not think that system in great need of improvement, or who did not confess that it was extremely odious to the natives. But one single change would do much to improve it, by substituting the Hindoostanee for the Persian language in all law proceedings. The latter is read or spoken, or even understood with facility, by comparatively few of the Company’s civil or military servants. It has ceased for some time to be the colloquial language of Lucknow, Delhi, and the other principal courts of India. None of the lower

or middling classes learn it unless they are breeding up for the law ; and consequently, in nineteen causes out of twenty, the parties concerned know nothing of what is said on their behalf by their vakeels (counsel and attorneys,) while all the evidence given in court is translated, and written down in a new language, before it comes before the persons who are finally to decide on it. The arguments by which the favourers of the present system support it, are, that it is a convenience to the courts of appeal to have all law proceedings in the same tongue, and that in many districts of India, Hindostanee itself is as little known as Persian. The first may be true, but its object would be secured by the use of Hindostanee. The second is only true with very great qualifications, inasmuch, as though Bengal and many other of the Company's provinces have, certainly, their peculiar dialects, yet Hindostanee is understood almost every where, even by those who do not themselves speak it correctly. It is the only language used in the army, by Europeans in conversing with their servants, and by well educated natives in conversing with each other. And though, in one or two instances, I have been addressed in Persian as a foreigner, under the idea that it might be the more familiar to me of the two, yet I can answer, I think, for pretty nearly the whole presidency of Fort William, that Hindostanee is as much the national language, and with about the same amount of exceptions, as English is of the island of Great Britain. Nor do I conceive, except the vakeels, and a few of the senior members of the Sudder in Calcutta, who are naturally hostile to change, that an individual is to be found in India, who would not rejoice at the substitution which I have suggested.

“ As to the use of English in our courts, it could only have entered the head of a person who knew nothing out of Calcutta ; inasmuch as, beyond the Maharatta ditch, I believe there are not five hundred natives in all Bengal and Hindostan, who have even the slightest knowledge of our language, beyond the words of command which the sepoys learn like parrots. Even the wives of European soldiers converse in Hindostanee with their husbands.



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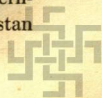
“ But if Hindostanee were used in the courts of justice, so as to make the proceedings generally intelligible, the advantages would not stop with the parties immediately concerned. A cause when it becomes intelligible, becomes interesting. There would be an audience formed of neighbours and populace, who would serve as a check on the conduct of witnesses, pleaders, and officers of the court. The worst of these would fear the expression of popular opinion, and the judge would hear from many different quarters, if any person were notoriously corrupt or grossly perjured. And if the system of introducing natives of rank as assessors were found practicable to a sufficient extent, I cannot help thinking that our courts of justice, instead of being merely regarded as better than absolute anarchy, would be preferred by the natives to all the institutions of punchaets, &c. which are held in most reverence where our rule has not yet extended.

“ After all, I believe that the Company's subjects in Hindostan are, on the whole, *contented*. But it is to make them *attached* that I think a trial should be made; and to do so, a very few improvements, I conceive, are all that is necessary.

“ With the apparently inextricable difficulties which seem to beset the administration of Oude, and our connexion with it, you are too well informed for me to give you any fresh lights. In that country, I have no doubt, if our system of Adawlut were changed, that our assumption of the territory would, under present circumstances, make a festival from Belgaram to Tandah. Yet it is only fair to say that, notwithstanding the loud complaints which I heard from every side in passing through it, I saw no symptoms of depopulation or public distress in the fields or villages of that kingdom. Among the petty Rajpoot states, of which I have seen a good deal during the last ten weeks, our name, I think, is popular; and I am sure that our influence has been productive of a vast deal of good, on comparing the present state of the country, according to the accounts of the natives themselves, with what it was ten years ago. There is one thing, and one only, which seems to endanger our supremacy, and the good effects which it produces, and that is the opium

monopoly. I do not know how far this may be profitable, (though on this point many of the political agents in these countries express great doubts) but that it is impolitic, seems to be the universal opinion. It has already, they tell me, excited considerable murmuring in the districts round Indore; and it is likely, if persevered in, to lower exceedingly the character of the English government in the minds of the Maharattas and Rajpoots, and, possibly, in the event of another war in central India, to create a feeling against us, which will cost the company more in six months, than they can gain in twenty years by their monopoly, even supposing that they really gain by bringing an inferior kind of opium under their seal into the Chinese market, to compete with the more valuable sort which they produce in Bahar and the neighbouring districts. On this and many other grounds, almost all the public servants in upper and central India impute great ignorance of what is passing here to the members of government in Calcutta, few of whom, as it happens (if any) have been long in these provinces, and whom they accuse of estimating the Hindostanee character by the very different one which is found among the Bengalees.

“ A pretty loud cry prevails for a separate government (if not a separate governor and council, at least a Lieut.-governor) who should reside at Agra and administer all the provinces west of Allahabad, as well as the affairs of Central India. They urge that the business which now presses on the different boards at Calcutta is more than can be properly attended to; that the presence of a visible and powerful representative of the British government would have infinitely more effect on these martial tribes than any thing which can be done by separate residents; and that the additional expence might be almost saved by doing away with some of the appointments of commissioners, governor-general's agents, &c., which the present system renders necessary. On the whole they use nearly the same arguments which Sir John Malcolm does, except that they wish to include in the separate government, not only Central India, but the greater part of Hindostan Proper.



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" I found the same complaints in the upper provinces as in Bengal, against the hardship of the town and internal duties. At the same time there are really so many excellent uses to which the money thus raised may be applied, that, now that its application to works of internal improvement is determined on, I am inclined to retract what I said respecting these duties in my letter from Dacca. New roads, indeed, must every where be a public benefit ; but the roads which the local magistrates have, in some places, made, are rather drives for their own carriages in the neighbourhood of cantonments, &c. than any which are of real advantage to the natives or to travellers. Large sums have also been laid out in repairing and beautifying the different temples and tombs of the Hindoos and Mussulmans. Now I have ascertained from various quarters that for this expence nobody thanks us ; and though I admire the works of ancient art as much as any body, and though there are, undoubtedly, some few buildings, such as the Jumna Musjeed at Delhi, and the Taj-Mahal at Agra, which it would be a national disgrace to allow to fall, yet I confess I am more anxious for the general repair of roads, the opening or restoration of canals, and, above all, for the repair of the magnificent caravanserais, which are every where falling into ruin, and the preservation of which is among the greatest boons which can be conferred on the nations of Upper India ; while, by the addition of one or two rooms suitable for the accommodation of Europeans, and a storehouse where valuable articles might be deposited during the night, they would be a very great convenience to the civil and military servants of the Company ; and by diminishing the escorts which are now necessary in transporting treasure, public stores, &c. through the country, relieve government from much annual expence, and the sepoys from some of the most harassing duties which are now imposed on them, and those which most directly interfere with the drill and discipline of a regiment, as well as most grievously oppress the common people in the villages.

" On the whole, a want of magistrates, a want of troops, a want of public expenditure, and a desire to augment the revenue,

arising from the necessity imposed on the supreme government of sending all the treasure they can scrape together to England, seem to be, at present, the chief dangers of our eastern dominions. There are no great or crying abuses, except those connected with the Adawlut; and here and elsewhere, where abuses exist, I cannot find that they are either favoured by, or are a source of profit to, any servants of government. But it is a system of delay, of weakness, of niggardliness, and of insulation. Every thing is done at the least charge, and to serve the present turn; in every thing the natives are less and less consulted or conciliated; and though the absence of actual oppression is, in these countries, a great positive blessing, I really do not think the Company do all they ought to do, or all which is *necessary* for them to do, to preserve their Indian empire."

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To the Venerable Archdeacon Barnes.

Doodeah, March 13, 1825.

"MY DEAR SIR,

* * * * *

"I have been obliged to travel by a more circuitous road than would otherwise have been necessary, in consequence of the scarcity of supplies and water. To-morrow morning I hope to reach Barreah, and thence, if my information is right, by Gollah, Mullao, Kunjeree, and Jeroda, to be at Baroda on Saturday morning. I need not say that it will give me very great and sincere pleasure, to meet you as early in the course of this march as you can do with convenience; and I wish I could name with more certainty the stages previous to Kunjeree; but till then I am obliged to steer my course, in some degree, by the information which I pick up on the road, since several stations which Captain Macdonald had marked for me are now unable to furnish water or forage. Where will it be best for us to take up our quarters at



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Baroda? Will Mr. Williams allow us to join his camp, or is that too far from the city? Where, in short, are you fixed? How should I send my servants and heavy baggage to Surat, supposing me to go dâk myself? I have come thus far with camels and elephants lent me by the commissariat at Neemuch, and with Hindostanee bearers; but I feel some delicacy about taking on the first any further than is necessary; and nothing but the fear of being devoured by tigers, or killed by Bheels in the jungle, has kept the others with me thus far. I trouble you with these points now that you may turn them in your mind, and suggest some plan when we meet. If there is time for it, marching is pleasanter than going dâk; and as my camels and escort must return to Neemuch through Mhow, since the road which I have come will be impassable in a few days more, it will, perhaps, be better to make a small detour to take them on with me to Surat. But on all these questions I shall be glad to profit by your advice.

“With regard to the guarantee of the inviolability of the Churches consecrated, the plan which I have adopted in your archdeaconry is the same with that which I was advised was sufficient in that of Calcutta; namely, the recital by me, in my letter to government, of the different Churches which had been erected, offering to consecrate them if government would undertake to maintain them for the exclusive worship of the Church of England, &c., their assent to which terms was accounted enough to warrant my proceeding. It may, however, be well to write a second letter, after consecration, informing them that, in consequence of their letter, I have consecrated such and such Churches, and claim their patronage in their behalf.

“With respect to the consecration of burial-grounds, I have always done it in the Archdeaconry of Calcutta, both because Bishop Middleton had done it at Madras, and because the inhabitants of the principal stations expressed a great desire that I should do so. There has, however, been in that archdeaconry, no difficulty of the kind which you mention. The Roman Catholics,

where they have priests, have also separate cemeteries ; and no instance has occurred that I have heard of, of their obtaining or seeking permission to officiate in any of our Church-yards.

“ Thank you for your friendly anxiety after my health, and your sympathy in the anxiety which I have suffered. The first, thank God, is good ; and the second I am truly grateful to be able to say, is much relieved by one of the letters which has been forwarded to me. You may believe that it *was* very great, when I, even for a moment, entertained a thought of turning back when so far advanced in my career.

“ It will, certainly, be proper for me to avail myself of the house which government have so kindly provided ; and, for the first night, I shall feel myself no less bound to accept your kindly offered hospitality, provided always that it will put you to no inconvenience. My only companion is Dr. Smith. * * *

“ The want under which I have laboured during the greater part of my journey, of secretary, amanuensis, or any other help of the kind, by throwing much detail work on me, has left me far less time than I could desire for many other things, and among the rest must plead my apology for having been so bad and tardy a correspondent.

“ Believe me, dear Sir,

“ Ever your sincere friend,

“ REGINALD CALCUTTA.”

When the Bishop heard that his wife had embarked to join him at Bombay, with his eldest child, having been obliged to leave the youngest at Calcutta, under the apprehension that the heat they were likely to encounter on the voyage would be prejudicial to her health, he offered up the following prayer for their preservation :—

“ *Kairah, Good Friday, March 31, 1825.*—Oh merciful and gracious Lord, Almighty Father, whose way is in the sea, and Thy

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path in the deep waters, have mercy, I beseech Thee, on my dear wife and child now, under Thy protection, embarked thereon. Protect, support, strengthen, and comfort both of them according to their respective years, dangers, and necessities ; preserve them from the perils of the climate and the seas, from all bodily disease, and all spiritual trials and temptations. Look with an eye of mercy on that dear babe who is left behind, and deprived of the care of both her parents ! Father of the fatherless ! be Thou this orphan's friend ! Preserve her tender years from the sore dangers which beset them. Lengthen her days upon earth, if it be Thy blessed will, and if Thou willest her to live to Thy glory and her own salvation. And grant, O Lord, to her, her mother, her sister, and to me Thy most unworthy servant, a safe and happy meeting in this present life ; or, if it otherwise seemeth good to Thee, yet deny us not an everlasting and blessed union in the life to come, through Thy dear Son Jesus Christ our Saviour, who was pleased at this time to show His love for men in yielding up His life a sacrifice for sin, and hath promised, Oh Father, in Thy behalf, that the prayer of faith shall not be offered up in vain. So fulfill now, Oh Lord, my prayers, as Thou seest most expedient for me and the objects of my solicitude, giving us in this world grace to love and please Thee, and in the world to come, Thine everlasting mercy, through our dear Lord and only Saviour. *Amen !*"



CHAPTER XXVI.

Extracts from Archdeacon Barnes' Journal—The Bishop's arrival at Bombay—Confirmation and visitation—District Committee of the Society for the Propagation of the Gospel formed at Bombay—Letter to the Society for the Propagation of the Gospel—The Bishop embarks for Ceylon—Visit to Cotta—District Committee of the Society for the Propagation of the Gospel formed in Ceylon—Return to Calcutta.

THE editor is indebted to Dr. Barnes, late Archdeacon of Bombay, for permission to insert a few extracts from his manuscript journal, written while he was accompanying the Bishop on the latter part of his visitation in the north-west of India, and during his residence in Bombay; they relate to occurrences not noticed by the Bishop in his own journal.

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“ *March 28, 1825.*—Having sent my tent to Jeroda, I went early this morning to meet the Bishop, and found him arrived before me. He was sitting in a single-poled tent, surrounded by baggage and followers; he received me most kindly; his voice and countenance were very much what I remember of them at Oxford, and his manner as free and animated as ever.” * * *

* * * “ I had a long conversation with him during the morning on subjects connected with the religious state of this part of the diocese; and I was truly happy to find that he much approved of all I had done since Bishop Middleton's death; and that his views and opinions were so much in accordance with my own.



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It was really a most interesting event to receive here on the plains of Guzerat, the second Bishop of the English Church, and to be planning schemes for the eternal interests of the ignorant and idolatrous people by whom we were surrounded."

"*March 20. Baroda.*—The Church consecrated here this day was dedicated to the 'Holy Trinity.' The sermon which the Bishop preached from Genesis xxviii. 16, 17, was very impressive, and the congregation earnestly requested its publication. It is of some consequence to observe that Baroda is not a military station belonging to the British, but the capital of an independent native prince; and the cantonment is the residence only of the subsidiary British force; it is, therefore, of no little importance to the cause of Christianity, and exhibits the successful improvement now gradually making in the history of the English Church in India, to find a decent place erected in such a neighbourhood for the due celebration of Divine ordinances, and the public exhibition of the Christian faith and worship. The Church being without a bell, the Bishop gave a design for the erection of a small belfry, which was built the September following."

* * "The Bishop frequently expresses himself very desirous of visiting Mhow, in Malwah, where a large military force from Bombay is now stationed, and where a chaplain, the Rev. Morgan Davies, is lately gone to reside. But the distance is considered too great; the season is far advanced, and the hot weather, which has already commenced, will become intolerable even now before the Bishop can finish his tour of Guzerat and reach Bombay."

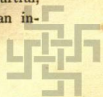
"*March 26th. Kairah.*—The Church was consecrated, and dedicated to 'St. George.' Being a much larger building than that at Baroda, and having been in use for about two years, every thing was in better order, and the ceremony better conducted. The Bishop, on each occasion, had a chair placed for himself within the rails, and another for the archdeacon, who acted as chancellor."

* * "The Bishop's manner every where is exceedingly popular; and though there are some points, such as his

wearing white trousers and a white hat¹, which I could wish were altered with more regard to his station, and which, perhaps, strike me the more after being accustomed to the particular attention of Bishop Middleton in such points, yet really I feel compelled to forgive him, when I observe his unreserved frankness, his anxious and serious wish to do all the good in his power, his truly amiable and kindly feelings, his talents and piety, and his extraordinary powers of conversation, accompanied with so much cheerfulness and vivacity. I see the advantage which Christianity and our Church must possess in such a character, to win their way and keep all together in India.” * * * “This being Passion week, the Bishop is desirous of having prayers in the Church as often as is convenient. The weather being intensely hot, it is impossible to collect the soldiers in the morning, and it is therefore determined to have Divine Service on Wednesday after sunset, when there is to be a confirmation, and on Saturday, when the burial-ground will be consecrated. The Bishop, besides preaching on Sunday, will preach on Good Friday, and in the morning on Easter day.”

“ * * * After the confirmation on Wednesday, the Bishop delivered a most impressive address to the persons confirmed, who consisted, for the most part, of young men from the 4th dragoons : they had been instructed by Mr. Goode, and were remarkably well behaved and attentive.” * * * “Most of the young persons confirmed attended the Sacrament on Easter Day, and added not merely to the number of the communicants, but to the deep interest of the scene.” * * *

¹ On his journeys the bishop wore a white “solar” hat, with a very broad brim, (lined with green silk,) made from the pith of the bamboo. As it was remarkably light, and afforded more protection from glare and heat, he preferred it to the episcopal hat, his usual dress when residing at any of the presidencies. The white trousers he adopted soon after his arrival in India, from their greater coolness ; and he recommended them to his clergy on all ordinary occasions. He considered himself justified in dispensing with a form of dress, which, though very commendable in England, was of little importance, and, indeed, hurtful, in a climate, where health and comfort depend so much on avoiding every thing that can increase its pernicious effects.—ED.



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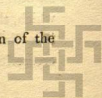
"On Saturday, after the form of consecrating the burial-ground was finished, the Bishop addressed the officers and soldiers present in a short extempore speech, calculated to awaken and impress serious religious feeling. He alluded, in a forcible manner, to the suddenness and rapidity with which Europeans were cut off in this climate, and drew some striking reflections from officers and privates being here consigned to the same common dust, side by side. It is impossible but that such an address from such a person, and under the peculiar circumstances of the station¹, would have its due effect and be long remembered. The Bishop would have gone from hence to Ahmedabad, but he was much pressed for time; otherwise I think the beautiful ruins near that city would have fully repaid him for his trouble.

"*April 10.*—The Bishop was much grieved at the delay in passing the Mhye, which obliged him to enter Broach on Sunday morning; we arrived, however, before six o'clock, and all our followers were quietly settled long before breakfast time."

* * "The Bishop preached and administered the Sacrament in the room which has been for some time set apart and fitted up as a Chapel; the congregation consisted of all the English within reach. He expressed himself much pleased at finding that in every station he came to in this archdeaconry, such good provision was made for the decent celebration of Divine Service; and he approved of the regulation which I had introduced, with the sanction of government, of chaplains visiting, once a month, stations which they can reach without inconvenience. Broach is forty miles from Surat, and the chaplain is allowed two hundred rupees for his journey."

"At Surat the Bishop was lodged with Mr. Romer, whose long residence in Guzerat, and intimate acquaintance with the language and customs of the natives, enabled him to give the Bishop full and accurate information respecting this part of the

¹ The greater part of Guzerat is extremely unhealthy during a great portion of the year.—Ed.



country¹. The Church is called 'Christ Church,' at the particular desire of Mr. Carr, of whose useful labours here, and unwearied Christian zeal he had good testimony. The Bishop preached at the consecration, and administered the Sacrament. This Church was begun about six years ago, and is the first built by the Bombay government, at any of the out stations." * * * "In the consecration of these Churches and burying-grounds, no regular deed of gift has been made by government; but the Bishop has been satisfied with what is as much as circumstances seem to permit, namely, an assurance on the part of the Company, that the buildings shall be maintained and reserved for Divine Service according to the Church of England, as long as the country remains in their possession, and that they will also provide a clergyman for them. There is likewise an arrangement effected for all the Churches in this archdeaconry, which the Bishop much approved of, by which the chaplain, and the senior and military officer of the station, are appointed joint trustees for the guardianship of the building, and the due supply of plate, books, and ornaments necessary for the celebration of Divine Service."

"*April 20th.*—We came yesterday to an anchor in Bombay harbour, but it being very late, we did not land until this morning. It was intended that the clergy and the principal staff-officers should meet the Bishop on his landing; but we were too early for them, and were on shore before they arrived. Government had prepared a very neat bungalow for the Bishop's reception on the esplanade and near the sea, where he much enjoyed the fresh sea breezes after the heat of his long and tedious journey. It is now above ten months since he left Calcutta, and during that time he has visited nearly every station of importance in the upper provinces of Bengal, and north of Bombay. He has made a more laborious, harassing, and fatiguing journey than is often done by

¹ At all the stations in the Bombay presidency, the Bishop was received with a military salute, and directions were given by government to afford him every assistance.—ED.



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any civil or military person, certainly than has fallen to the usual lot of a Christian bishop." * * *

"I prolonged my stay in India for the purpose of meeting Bishop Heber, and it will be always among the most gratifying recollections of my life that I did so.

"When the Bishop reached Bombay, he was undetermined as to his future course in the visitation. He was very desirous, if possible, of visiting the central parts of Hindostan, and consulted us as to the practicability of returning to Calcutta by Nagpoor; but he was dissuaded from this plan by the very great length of the journey, and the few stations of importance through which his road lay. He then proposed to go from Poonah to Hyderabad, and Bangalore, and thence to visit the southern provinces, the Syrian Christians, and the missionary establishment in Travancore, and to return to Calcutta by Madras. This would have been a very desirable and practicable plan; but he was unfortunately delayed in Bombay longer than he had expected; and he found his presence in Calcutta so much needed, that he at length determined to go by sea to Ceylon, and thence continue his voyage up the Bay of Bengal, leaving Madras and the south for another tour¹."

A few days after the Bishop landed at Bombay, he was joined by his family, after a separation of near eleven months, the whole of which he had spent in his visitation, seldom sleeping out of his cabin or tent. The extreme heat during the latter part of his journey (the unfortunate detention at Dacca having thrown it so late into the hot season,) had affected him more than all the previous difficulties of his long and fatiguing visitation; in a letter to the editor he said, "you will find me a good deal aged; the march from Neemuch, and the 'iron clime' of Guzerat, have done me more wrong than all my previous wanderings." He had never,

¹ Dr. Barnes' MS. Journal.



indeed, been ill since a fever which attacked him at Delhi; but he looked harassed and worn, and was grown much thinner. His mind, however, which had long been suffering from anxiety about those most dear to him, was now restored to comparative peace; and quiet, aided by the pure air of the island, soon restored his usual health and strength.

“ April 25th. — The Bishop held a confirmation at St. Thomas’s Church, when about a hundred and twenty persons were confirmed; a considerable number in India, when we recollect that the children of nearly all the Company’s civil and military servants are sent to England at an early age; and that in Bombay a very great proportion of the lower half-castes, are bred up in the Romish Church. After the confirmation, the Bishop, as was his usual custom, addressed the candidates from the rails of the Communion-table. His charge was well adapted for the occasion; was impressively delivered; and appeared to have its due effect on all !”

April 28th. — The Bishop held his visitation, and, at his request, the sermon was preached by the archdeacon. Dr. Barnes had come out to India, as archdeacon of Bombay, with Bishop Middleton, in 1814: Drs. Loring and Mousley, the first archdeacons of Calcutta and Madras, were appointed at the same time; but Dr. Barnes was the only one who, by the vigour of his constitution, or the superior salubrity of his station, had reached the prescribed term of residence in India. He was now about to sail for England, accompanied by the regrets and good wishes of his brother clergy, and of the inhabitants of the presidency, both native and European, among whom he had lived for eleven years, with the consciousness of having laboured unremittingly and successfully in the service of his Maker².

¹ Dr. Barnes’ MS. Journal.

² At the Bishop’s desire Dr. Barnes printed his Sermon. A short time before his departure, the clergy of the archdeaconry gave him a piece of plate in token of their regard, and the British inhabitants requested him to send out his portrait, to be placed in one of those

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“ In the evening the clergy all dined with the Bishop in his bungalow. He delighted us all with his cheerful conversation ; but to me the party became peculiarly interesting, and its occurrences were most deeply impressed on my mind. The Bishop took occasion to speak in very forcible terms of the promising state of the Church in this archdeaconry. He was gratified in finding five Churches to consecrate, all built since Bishop Middleton's last visitation in 1821 ; and though the buildings at Matoongha and Colabah were not such as he could consecrate in their present temporary state, yet it was enough to have procured such erections, in every way decently fitted for Divine Service. In many other respects he commended what he had seen ; he expressed himself in flattering terms of several of the clergy in the archdeaconry, whose useful and unwearied labours he had himself witnessed ; he particularly praised their regular attention to their duties, amidst the many discouragements of the climate and the country ; he thanked them for their kindness and courtesy to himself ; and in speaking of the progress of Christianity in India, he took occasion to notice the present state of Bishop's Mission College, and to state his intention of soon forming a committee of the Society for Propagating the Gospel, to which he requested their support ¹. ”

To Charles Lushington, Esq.

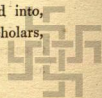
Bombay, May 4, 1825.

“ MY DEAR SIR,

“ I take this opportunity of saying how great pleasure I have, within the last few days, received from your very interesting as well as very useful book on the Anglo-Indian charities. It has, I fairly confess, surprised me, not only as being a larger and handsomer volume than I expected to see, but because I did not

schools which owed so much to his care. A subscription for this purpose was entered into, and the interest of the surplus was appointed to provide annual medals for the best scholars, to be inscribed “ Dr. Barnes' Medals.”

¹ Dr. Barnes' MS. Journal.



at all anticipate that such a work could be made so interesting to the general reader, and because, knowing how much you have to do, and how closely you apply, I really have felt puzzled how you could have found health or spirits to indent so largely on your few leisure hours, as must have been required, both by the collection and arrangement of your materials, and the task of literary composition. You will say that I come late in the day with my congratulations and eulogies; but what can you expect from a man so recently emerged from the jungles? And in truth, I had not obtained a sight of the volume till my wife brought it me from Calcutta. I have now read it through with attention, and can assure you with perfect truth, (so far as my opinion is worth any thing,) that it does infinite credit both to your head and heart; and that I conceive it extremely well suited both to forward the interests of humanity in India, and, in Europe, to do that justice to the European inhabitants of these vast dominions, which our countrymen at home are so little disposed to render us.

“The lithographic engravings are very pretty, and the manner in which the whole book is got up is creditable to a colonial press, though not quite so smart as if it had issued, which I am inclined to wish it had, from Mr. Murray’s laboratory.

“I have been much pleased and interested, since my arrival here, with Mr. Elphinstone, with whom it is impossible to converse without being struck with his talents, and remarkable extent of information. I am anxious, however, to get back as soon as possible to Calcutta, which, though it falls short of Bombay in beauty of situation and sea breeze, is, probably, take it all in all, by far the most agreeable place in India for a continued residence. I have, however, so much to do at Ceylon, that I cannot, without neglecting my duty, omit passing some short time there; and I have also a journey to Poonah before me.

“Believe me, dear Sir,

“Ever your’s truly,

“REGINALD CALCUTTA.”



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At a meeting of the District Committee of the Society for Promoting Christian Knowledge, which was held soon after his arrival, the Bishop, after taking a general view of the Society's measures, congratulated its members on the favourable report made by the Committee, and expressed his approbation of every part of their proceedings. In the present state of the Christian population in India, he said there was a great demand for the Society's English books in the soldiers' schools, barracks, and hospitals; as well as among the seamen of the vessels frequenting the ports; but, without the assistance of the District Committee, it was not easy to see how these books could be readily procured. He earnestly exhorted the clergy, therefore, to avail themselves to the utmost of their power of the valuable assistance afforded by this Committee, who, by their liberal supplies at every station where a chaplain was resident, enabled him to administer far more effectually to the spiritual necessities of his countrymen. The Bishop then mentioned with great approbation the Lending Libraries which the Society had formed, as well as the military libraries established by the Bombay government at different out-stations, under the management of the chaplains¹. On his journey through that presidency, he had himself seen the great advantage of these institutions, under the peculiar circumstances in which soldiers are placed in India. Between the five o'clock morning, and the evening parade, they had many unemployed hours, for which books afforded them an invaluable occupation, so as to prevent their falling into the degrading vices unhappily but too common among the lower classes of Europeans². The military library at each station which he visited contained, besides an entire set of the Society's publications, upwards of a hundred and thirty volumes, comprising the works of many of the best English

¹ Military libraries are now established by the Company at every station in the three presidencies.

² It is worthy of remark that the demand for school-books published by the Bombay Committee of the Society for Promoting Christian Knowledge, advanced, in three years, from 1467 to 3355 volumes.

authors in history, travels, biography, poetry, and the elements of science.

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To Mrs. Dashwood.

Bombay, May 11, 1825.

“ * * * There have been indeed very many occasions in the course of my long journey, when your society would have been most agreeable and comfortable; and there are many objects offered by India (some of them Emily and I have, since our reunion seen together,) which would have highly interested you, and given very full scope to your pencil. Were the climate better, this would, indeed, be a most agreeable place of banishment, a visit to which, for a short period, would well repay the privations and monotony of a double voyage. The climate, (though I believe that I bear it as well as most people of my acquaintance, and though I do not think that its general effect on the health either of me or mine has been unfriendly,) is certainly, however, a grievous drawback, inasmuch, as even during the coolest season of the year, there are many hours in every day, during which, without necessity, no one can expose himself to the sun. A still closer imprisonment is forced on us by the rainy season; and the extreme heat of part of March, April, May, June, August, September, and the early part of October, far exceeds, both in actual annoyance, and the languor which it induces, every thing which I had been taught to expect in a tropical country.

“ The climate and air of Calcutta are, I think, the worst I have yet met with, having the heat untempered by sea breezes; the rainy season aggravated by the marshy character of the surrounding country, and the enormous rivers which intersect Bengal in every direction; and the remaining five months of cool weather invaded by thick fogs, as dense as I ever saw at the same season in London. Calcutta has, however, the advantage of a smaller share of hot winds than the upper provinces; and from the size and loftiness



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of the houses, the judicious methods adopted for excluding the outward air, and keeping the rooms at a moderate temperature (we think it moderate when the thermometer does not exceed 85°), and other little comforts and precautions which elsewhere are neglected, or unattainable, it is found that, on the whole, the probabilities of life and health are greater there than in many regions of India which seem more favourable by nature.

“Of the upper provinces, Bahar, Oude, the Dooab, Rohileund, and Rajpootana, I was, myself, disposed to form a very favourable judgement. The weather during the five months of which I have spoken, is there not only agreeable, but sometimes actually cold. The rains are moderate; and there is an elasticity in the air; a deep, bright, matchless blueness in the sky; a golden light which clothes even the most common objects with beauty and riches, and a breeze so cool, calm, and bracing, as to render the country singularly propitious to every work of art, and every natural feature of the scenery, and more exhilarating than can be expressed to a person coming, as I then was, from the close heats and dripping thickets of Bengal during the rains. This difference, indeed, is felt by every living thing. The animals of Upper India are all larger and of better quality than those of Bengal. The natives are a taller, handsomer, and more manly race. And Europeans, who all, when in Calcutta, look like kid-skin gloves, and seem as if they had been boiled, recover here their natural complexion and firmness of flesh and muscle, as if they had returned to their own country. Even here, however, the sun, during the greater part of the day, is too fierce to be confronted with impunity; and the annual prevalence and fury of the hot winds, which blow during March, April, May, and a part of June, for eighteen hours out of the twenty-four, like the stream of air from a great blast-furnace, is regarded as a plague, which more than counterbalances the superiority of these provinces in other respects, and are no less destructive both to comfort and health than any thing to be endured in Calcutta. Still, if I had the power of choice, it is here that I would pitch my

tent, in the neighbourhood of Meerut, the most considerable of our northern stations ; and with the power of migrating every year during the hot winds to the lofty valleys of the Dhoon, about one hundred and fifty miles off, where the breath of the furnace is said to be but little felt, and where the view of the Himalaya, with its eternal snows, is of itself enough to communicate a comparative coolness. A yet finer and more bracing climate is, indeed, attainable at a much smaller distance, by climbing the wild and majestic ridges of Kemaon, and approaching the monarch of mountains, Nundi-Devi, in the more direct line of Almorah, by which I myself went up to his neighbourhood. But this is a route only practicable during a few months in the year, being cut off from the plain by a belt of marshy forest, the most unwholesome in the known world, and, during the hot and rainy seasons, deserted even by the wild animals. Meerut, therefore, and the Dhoon, may be regarded as the most agreeable parts of India.

“ Malwah, and the Deccan, being on high levels supported by mountains, are both described as temperate, and, during the greater part of the year, comparatively pleasant. But for some reason which has not been satisfactorily explained to me, there are no parts of India where fevers are so common, so frequently fatal, and (even when not mortal in the first instance,) attended with so lasting ill effects on the constitution. As to the hot low countries of Guzerat and the northern Concan, they are, though beautiful in point of scenery, mere charnel-houses to the majority of Europeans, where nobody *can* long reside without repenting it, and where I was moved with a very painful sorrow on seeing the colourless cheeks, shrunk figures, and pale, thin, white hands of the poor English soldiers, who, a few months before, had brought to this inhospitable shore as broad shoulders, and as ruddy countenances as ever followed a plough in Shropshire.

“ Of Bombay, from my own experience, I should judge favourably. Its climate appears, in productions, in temperature, and other respects, pretty closely to resemble the West India islands ; its heat, like theirs, tempered by the sea breeze, and more



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fortunate far than they are in the absence of yellow fever. But I know not why, except it may be from the excessive price of all the comforts of life on this side of India, the provisions made against heat are so much less than those in Calcutta, that we feel it quite as much here as there; and the European inhabitants do not seem either more florid, or at all more healthy than in Calcutta. On the whole, I am inclined to think that, since I cannot live at Meerut, Calcutta is the best place in which my lot could be thrown, (as it is certainly the place in which the most extensive and interesting society is usually to be met with) and both my wife and myself look forwards to returning thither with an anxiety which you will easily believe, when you know that she was obliged to leave her little Harriet there.

“ Inferior, however, as Bombay is to Calcutta in many respects, in some, besides climate, it has very decidedly the advantage. With me, the neighbourhood of the sea is one of these points; nor is there any sea in the world more beautifully blue, bordered by more woody and picturesque mountains, and peopled with more picturesque boats and fishermen, than this part of the Indian ocean. I know and fully participate in your fondness for latteen sails. They are here in full perfection; nor do they ever look better than when seen gliding under high basaltic cliffs, their broad white triangles contrasted with the dark feathers of the coco-palm, or when furled and handled by their wild Mediterranean-looking mariners, with red caps, naked limbs, and drawers of striped cotton. All these features are peculiar to the Malabaric or western coast of India, and are a few out of many symptoms which have struck me very forcibly, of our comparative approach to the European Levant, and the closer intercourse which is kept up here with Arabia, Egypt, and Persia. In Calcutta we hear little of these countries. In Bombay they are constant topics of conversation. It is no exaggeration to say that a very considerable proportion of the civil and military officers here have visited either the Nile or the Euphrates; arrivals from Yemen, Abyssinia, or the Persian Gulph, occupy a good part of our usual morning's discussion. The

sea-shore is lined every morning and evening by the Parsee worshippers of the sun ; Arab and Abyssinian seamen throng the streets ; and I met the day before yesterday, at breakfast with the governor, an Arab *post captain* ; or at least, if this title is refused him, the commander of a frigate in the navy of the Imâm of Muscat. He is a smart little man, a dandy in his way, speaks good English, and is reckoned an extremely good seaman.

“ The society of Bombay is, of course, made up of the same elements with that of Calcutta, from which it only differs in being less numerous. The governor, Mr. Elphinstone, is the cleverest and most agreeable man whom I have yet met with in India, and the public man of all others who seems to have the happiness and improvement of the Indians most closely and continually at heart. He reminds me very often of the Duke of Richlieu, when governor of Odessa, but has more business-like talents than he had. * * His popularity is also very remarkable. I have found scarcely any person who does not speak well of him. Emily and I have reason to do so, for we are his guests, and the more we see of him we like him the better.

“ Lord Amherst, with whom I have kept up a pretty constant interchange of letters, is, I hope, growing more popular in Calcutta, by the success which has lately crowned his measures. In all which has passed, he has, in my opinion, been exceedingly misrepresented and ill-used ; having really attended all along most sedulously to public business, and having begun the war by the advice of those who were supposed best acquainted with India. Peace is now pretty confidently expected ; and it seems peculiarly fortunate that our eastern frontier is thus to be placed in tranquillity at the present time, since there is every symptom that the west will, ere long, be more or less in a blaze. The thunders were beginning to roll when I myself passed that way. At present a hollow truce has been arranged, but which nobody expects to last long ; and it seems probable that, next cold weather, our new Commander-in-chief will have to do the same thing in Rajpootana, which Sir Archibald Campbell is now doing in Ava. Such is

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the unhappy tenure of a government founded by conquest, and too extensive to be governed or defended by any thing but an army always in the field.

"It is as yet in some degree uncertain how long we shall be detained here. Next week we think of undertaking a three weeks' excursion into the Maharatta country as far as Poonah, where I have a Church to consecrate, and other ecclesiastical matters to attend to. About the middle of July, if I am able in the mean time to despatch some other and very vexatious concerns which occupy me here, we hope to embark for Ceylon, and to reach Calcutta in September. Even there, alas! I can hope for a very short repose, since at Christmas it is my design to be at Madras, and to employ the early part of next year, till June, in going through the principal stations of that presidency.

" * * * God bless you, and be assured of the love and the daily prayers of,

"Dearest Anna,

Sincerely your affectionate brother,

"REGINALD CALCUTTA."

On the 22d of May, the Bishop preached in St. Thomas' Church on behalf of the Society for the Propagation of the Gospel; and on the following morning its friends, including the governor, the judges, and the members of council, assembled to form a district committee for promoting the establishment and support of the Society's schools and missions within that archdeaconry. In consideration of the unfinished state of Bishop's College, and of the many expences incidental to a new establishment, it was determined to remit to it the whole of the sums now collected, together with the amount of the first year's subscription. The great number of charitable institutions which required assistance in Calcutta, had induced the Bishop to defer making any appeal to its inhabitants on behalf of this society, until his return from

his visitation. His minute investigation of the necessities of the college had, however, enabled him to mature a plan for their relief, originally proposed by the Archdeacon of Bombay; and when Dr. Barnes met him at Jeroda, the Bishop had the pleasure of learning that his views met with the entire concurrence of all the chief authorities of Bombay. The subscriptions and donations at this meeting, to which were subsequently added considerable sums from the out-stations, amounted to nearly eighteen hundred pounds, at the favourable rate of exchange at which it was remitted to the college by government. This was a vast sum to raise from the smallest and poorest of the sister presidencies; and the editor has heartfelt pleasure in recording this, among many instances of that good and generous spirit which has so nobly supported all religious institutions, and answered every demand upon its charity.

To the Reverend Anthony Hamilton, Secretary to the Incorporated Society for the Propagation of the Gospel in Foreign Parts.

Bombay, May, 1825.

REVEREND AND DEAR SIR,

* * * * *

"It is greatly to be desired that any labourers whom the Society may send out to us (and for many such we have full employment) should be young men unmarried, or at least, unincumbered with families. Of a numerous family in this country the burden and the cares are great indeed; unfriendly as is the climate to human life at every age, there are no periods so much exposed to its ravages as extreme youth and infancy. The children who survive these earliest trials must, at six or seven years old, if possible, be sent to England, both to retrieve their constitutions and to obtain (what here cannot be obtained) education; and the pro-

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spect of this approaching separation (*haud inexpertus loquor*) is among the most melancholy contemplations which we have to encounter here, even where there is not (as there must generally be in the case of a missionary) a deficiency of means to meet the expence which it implies.

“ But to men whose minds are free from these anxieties, the life of a missionary in India offers not only a most extensive field of usefulness, but many circumstances calculated to compensate for, or to cheer the oppressive climate, the removal from home, and the daily and monotonous labour for which, in the conduct of a circle of Hindoo schools, he must prepare himself. By the judicious and considerate arrangements of the society, and by the establishment of Bishop’s College, his introduction to the natives of India will be gradual, and his intercourse with them more easy. In every station to which he is likely to be appointed, he will find a small but well-educated European society, to whom, during a part of every Sunday, his ministry will be essentially useful and acceptable; and from whom, if he is a well-conducted and well-mannered man, he may count on that degree of respect and kindness which in India, of all countries, is necessary to the happiness of a clergyman.

“ From no fewer than six stations of this description within the presidency of Fort William alone, I have received pressing applications to assign them a resident missionary; and in each I have been assured that every facility and encouragement would be given to the exercise of his ministry, both among the natives and his own countrymen. With such advantages as these, and overstocked as all the learned professions are in England, I cannot but hope that many young men may be found at St. Bees’, St. David’s, or the universities, not only desirous but well qualified, both in zeal, attainments, and discretion, to take part in this holy work. But I earnestly recommend that who ever comes out, may, if possible, have attended a course of Dr. Gilchrist’s lectures in Hindostanee; and, at all events, be provided with a complete set of his elementary works for the study of that language: without this previous knowledge, very much time must be wasted in India, which might be

better and more cheaply spent in England ; and with this, his progress in whatever other dialect may be necessary will be a matter of less difficulty.

“ I am happy in being able to say that the Principal reports favourably of the labours and conduct of Messrs. Tweddell and Morton ; and that, not only from him, but from other sources, I have received a very gratifying account of the estimation in which our excellent missionary Mr. Christian is held at Boglipoor, and the encouraging prospects which already cheer his mission. Boglipoor and the neighbouring mountains I cannot but regard as the nucleus of future possible good, on a more extended scale than any other district in India. I am thankful to God that it has been first occupied by the Society for the Propagation of the Gospel, instead of some one of the many sects whose doctrines are so assiduously offered to the people of this country ; and I am also thankful that I have been enabled to place a young man in that situation, who conciliates esteem wherever he goes, and who, in zeal, temper, patience, orthodoxy, and discretion, no less than in unaffected piety, is so admirably adapted for the service to which he has devoted himself ; and I look forward with much anxiety to the moment when I may be able to supply him with a catechist from Bishop’s College, both to assist his own labours, and to be trained under his example, to undertake in due time the labours of an ordained missionary among some other tribes of the same people, for whose advantage Mr. Christian is labouring.

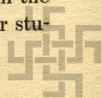
“ The translation of the Old Testament into Persian by the Reverend Mr. Robinson, Chaplain of Poonah, is in progress. A specimen of the work, the history of Joseph, has been just published from the college press ; and I am happy to find that some of the best Persian scholars in this part of India, speak in the highest terms of the ability, clearness, and classical propriety of style by which it is distinguished. The printing also is such as to do much credit to our infant institution. With regard to the learned translator, I have to state to the Society, that I have applied to govern-



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ment to permit him to reside in Bengal, in consequence of my having named him my domestic chaplain; and I trust that I am not taking too great a liberty in earnestly recommending him to the Society, as a person admirably qualified to fill the situation of professor at Bishop's College, if either of the professorships should yet be vacant. It is an object both to Mr. Robinson and to the cause in which he is labouring, that he should be in a situation to correct his own proof sheets, and to receive every aid which either books, or conference with other learned men can supply. The situation of professor is perfectly compatible with all the duties which he will have to perform, either as my chaplain, or as one of those on the East India Company's establishment; and it would be hardly possible to find an individual, in all respects, better suited for that situation than Mr. Robinson. From the time of his arrival in India he was much noticed and highly esteemed by Bishop Middleton, both on account of his general character, and his classical and theological attainments. His reputation is established in this country as an eminent oriental scholar; and though my own acquaintance with him is of a very few weeks, every thing which I have seen has confirmed the favourable impression which I had received of him from several valued friends in England, from Archdeacon Barnes, and from the Principal; the last of whom has also expressed his earnest wish to have him for a fellow labourer. Under such circumstances, I heartily hope that I may not be too late in an application which, if successful, will take from my mind a load of anxiety, which has often oppressed it, while anticipating the possible difficulties of Bishop's College, if deprived of Mr. Mill's superintendence.

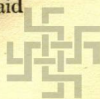
“ On the final settlement of the statutes, I know not that I can add any thing to the long letter which I addressed to you last rains. Nothing has since happened to alter my opinion that no probable inconvenience can arise, and that many probable inconveniencies may be avoided by leaving a discretionary power in the Principal, with the approbation of the Visitor, to admit other stu-



dents besides those who are willing, expressly and in the first instance, to devote themselves to missionary labours. But as my meaning appears to have been misunderstood, I must add, in explanation, that not only the youths to be admitted, but the studies to be pursued, would, of course, be regulated by the Principal and Visitor, in conformity with the objects of our institution, and the practice of other universities. And I am still of opinion, that so long as only the liberal sciences, and the dead and eastern languages are taught there, the candidates for admission from among the country born will be very few, but those the élite of their class, and such as the dissenting seminaries will most gladly take if we reject them.

“ I am now, with good hopes of success, engaged in promoting the establishment, throughout this diocese, of district committees, in aid of Bishop’s College, and of the Society’s missions in India. This plan (first suggested to me several months ago by my valued friend, Archdeacon Barnes, but which, from the circumstances under which I was placed, I could not adopt before my arrival in this presidency,) has now, I rejoice to say, been carried into effect for the archdeaconry of Bombay, under auspices the most favourable, and with a degree of success which, under the Divine Blessing, I must ascribe to the admirable manner in which the public mind had been previously prepared to receive the measure by the public exhortations, and the private and personal influence and popularity of the archdeacon. A sermon preached on Whit-Sunday, in St. Thomas’s Church, was succeeded the following day by a meeting of the friends of our society, attended by the governor, the Honourable Mr. Elphinstone; the chief, and two puisne justices; the commander-in-chief; and almost all the members of government; together with all the clergy of the island, and a majority of the principal civil, naval, and military officers now within the limits of the presidency. The resolutions entered into, together with the rules of the committee, drawn up by Archdeacon Barnes, will be sent down as soon as possible to you, to be laid

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before the parent Society. At present, I am happy to add, that the benefactions already announced amount to seven thousand Bombay rupees, and the annual subscriptions to one thousand five hundred. An example has thus been set to Ceylon, Madras, and Calcutta, which is of the greater value from Mr. Elphinstone's high reputation for talent, and pre-eminent knowledge of the natives of India, their feelings and interests. The sums now collected are destined, as I have already observed, to the completion of the buildings of Bishop's College.

“ It is mortifying, however, to find that this will go but a little way to see the College through its difficulties. It has now been found, on a full and fair trial, that the indispensable expenditure of the College, without including the charges of building, of medical attendance, or the expences of the mission at Boglipoor, is about eleven hundred and eighty sicca rupees per month, or 1,416*l.* per annum. To meet this great expenditure we have no resources but the interest of the sum in the treasury of Bengal, amounting to 300*l.* and the allowance of 50*l.* yearly made to each of their students by the Incorporated Society, that for Promoting Christian Knowledge, and the Church Missionary Society,—amounting for the past year, to 200*l.* more. The splendid present of 1000*l.* which we last year received from the Church Missionary Society, has enabled the Principal to get through thus far without contracting debt. But not only are we without any positive assurance that this grant will, in future years, be continued to us, but there is every probability that, if it is continued, we shall be directed to apply it to the foundation of scholarships, rather than to the general purposes and incidental expenses of the establishment. And though I am encouraged to hope, by the splendid example set in Bombay, that the amount of subscriptions which may be raised in the different provinces of India, will not fall short of five thousand sicca rupees, or 500*l.* a year, yet I am too well acquainted with the fluctuating nature of Indian society, with the rival claims which are continually arising on the benevolence of the Indian public, and with the fact

that *all* the religious and charitable funds maintained by subscription in India, whether among the members of our own Church or dissenters, are actually in debt and difficulty, to rely with any degree of confidence on popular support as a stable and permanent source of income, even if it were not certain that, of the subscriptions hereafter to be raised or continued in the different presidencies, the greater part will naturally be expended, not on the support of Bishop's College, but on schools, missions, houses, and other *local* claims connected with the general objects of the Society. It is but too certain, therefore, that we must look forwards to a very great and alarming discrepancy between our means and expenditure; that in this respect, as well as in the building, my distinguished predecessor had been misled by very erroneous and over-sanguine calculations; and that we can only hope to escape actual bankruptcy, either by further and still more liberal supplies from Europe, or by such a curtailment of the comforts, the decencies, and (I may almost say) the necessities of a collegiate establishment, as must exceedingly affect, not only the respectability and usefulness of your institution, but probably, in this climate, the health of its inmates.

“ Meantime the buildings themselves are any thing but completed. The grounds, which I find I was premature in supposing already drained, are yet in a state to require very considerable expence to make them either creditable or comfortable. The printing-house is not begun, nor, with our present means, are we justified in beginning it. The inside finishing of the Chapel (though the four thousand sicca rupees left for that purpose by Bishop Middleton are expended) is hardly commenced at all; and though I hope and believe that Mr. Hawtayne's estimate, in his subjoined letter, of the money yet wanting to put the buildings and grounds in good order is exaggerated, yet I have but too good reason to fear, that to complete our undertaking will much exceed any funds which we now possess, or are likely to raise in this country. I have long, indeed, been made painfully sensible, that had Bishop Middleton's valuable life been spared, he would have found himself



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involved in difficulties and disappointments which he was far from anticipating; and that had he not been exceedingly deceived, in the first instance, by the persons whom he consulted, he would have adopted for his college a less expensive style of architecture, and a site less remote from Calcutta; but I really am not aware how, in justice to the inmates of his establishment, the Principal could have arranged their monthly expences on a lower scale, or have paid more anxious attention to the resources and interests of the college than, amid all his other avocations, he has uniformly done. But whether the original plan might not have been on a cheaper scale, is not now the point in question. That plan *has* been adopted; and, in consequence, the Society have now a spacious and highly elegant, though unfinished, building; and an establishment, to abandon, or materially to reduce which, would be of the most injurious effect to the interests, not only of the Church of England, but of Christianity itself, in India. Under these circumstances I trust I am not presumptuous or unreasonable in earnestly recommending Bishop's College to a continuance of the same fostering care which originally raised it; entreating the Society to believe that, much as we must miss, in these difficulties, the energetic mind and matchless activity of my excellent predecessor, yet will nothing be wanting, on the part of the Principal or myself, of what either economy, attention, or zeal can effect, to preserve the Society's college from a premature and disastrous termination.

"With reference to Mr. Hawtayne's offer to become honorary bursar of the College (an offer backed by the wishes of the Principal) I have accepted, with thanks, his services for the controul and regulation of the college expenses, and for the completion of any works which are now in a state of progress, and any repairs which are necessary to the security or salubrity of the building. I have desired him also to obtain estimates and working drawings, both of the printing-house and the stalls, and other furniture of the Chapel in the manner in which he proposes its completion. But I have not thought myself justified in authorizing him to begin any thing till my own return to Calcutta, and till I

am better able to judge, both as to the taste and expediency of the ornaments which he recommends, and our means of encountering the expense (apparently no trifling one) which he anticipates. Meantime his offer is gratifying to me, less from any idea that he can effect more, either in point of economy or architectural taste than Mr. Mill has done, than from my knowledge that this latter gentleman has really had a greater burthen to bear than it is either just or expedient to lay on any one, however zealous and uncomplaining.

“ The time of my own return to Calcutta is not yet absolutely certain. I have still little less than half the diocese before me, in many parts of which my presence is greatly wanted. On a balance of inconveniences, however, my present purpose is to leave this place by sea, as soon as the strength of the monsoon is over, having, in the interim, visited Poonah; to remain some weeks in Ceylon by the way, and return to Calcutta in the month of September, reserving Madras till the following Christmas. This arrangement will give me an earlier opportunity than I could otherwise hope for, of attending on the spot to the interests of Bishop's College; and the thorough visitation of the archdeaconry of Madras alone will occupy many months.

“ I remain, Reverend and dear Sir,

“ Your faithful and obedient servant,

“ REGINALD CALCUTTA.”

To J. Phillimore, Esq. LL.D.

Bombay, June 18, 1825.

“ DEAR PHILLIMORE,

“ Pray accept my thanks for your friendly letter, and the trouble which you have taken about the letters patent. The former, dated January 7th, has just reached me; the latter are not yet arrived, but I have received the papers from the Colo-



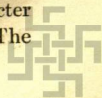
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nial Office relative to the new archdeaconry of New South Wales, which seems to be arranged on a very liberal scale, and, at the same time, with much good judgement. The recognition of my episcopal jurisdiction in this case, might, in itself, almost justify me in writing to the chaplain at the Mauritius ; but, of course, it is best to wait till I can send him an extract from the patent itself. When speaking of this patent, I am glad to take the opportunity of mentioning that there is one clergyman in this quarter of the globe, of my relations with whom I am far from clear. I mean the chaplain of the English factory at Canton, which is, undoubtedly within the Company's charter, but as undoubtedly I conceive not *yet* within the limits of the British territory. There is, however, or was not long since, a clergyman of the Church of England there, who is commonly reputed in India to belong to this see ; and though it is not very likely that I shall ever have to exercise any episcopal functions towards him or his flock, yet as it is probable the application would be made to me in case of any dispute arising between them, I should be glad to know whether he is in my jurisdiction or no, and shall be very much obliged if, at your leisure, you will give me some information on the subject.

“ Since I last wrote, I have seen, as you will observe by the date of this letter, a very large and interesting tract of country, and two or three of the most remarkable of the nations among whom India is divided. I hope I have learnt something, and, notwithstanding some very intense heat, my journey was, on the whole, a prosperous and pleasant one. I passed Bhurtpoor just before the death of the late Rajah and the troubles by which that event was followed ; and which have since (together with the measure of Sir David Ochterlony, and his quarrel with the supreme government) diverted a great deal of the public attention from Sir A. Campbell and his advances towards Ummerapoora. The propriety of the conduct of government must, of course, depend, in a great measure, on the nature of the engagements subsisting between them and the government of Bhurtpoor ; and on these

grounds it seems generally believed by public men that they were not only warranted but obliged to act as they have done. But all seem to consider it as very unfortunate that a demonstration of hostility having once been made against Bhurtpoor, our army has been brought forward in vain, since the people of that country and of all central India will ascribe our forbearance to nothing but fear, and be encouraged the more, which they did not need, to look on the Jâts as invincible. Sir David Ochterlony's resignation, too, is spoken of with great concern, both out of pity for the old veteran who has outlived all his European friends, and having never saved a shilling, must go to England as to a strange land, and to live in poverty; and because there has really been no man, except Malcolm, who has been so well able to manage the wild and warlike tribes of Malwah and Rajpootana. They have sent, indeed, a man of first rate talent in his room, and one whose appointment will be extremely popular in Delhi; but Sir Charles Metcalfe is not a soldier, and the Mahrattas and 'children of the sun' are disposed to show very little reverence to a 'kulum ka admee,' 'a man of the reed,' (pen) in comparison with a 'tulwar ka admee,' or 'swordsman.' Meantime Bhurtpoor is any thing but quiet; the present regent is drunk every day, and at daggers-drawing with his sister-in-law, the Rannee, who, with the heir apparent, has fortified herself in a part of the palace; while the feudal chieftains and their armed retainers are doing mischief without controul, so far as each other's property is concerned, and have latterly even begun to menace the villages within the Company's territory. On the whole, the general opinion seems to be that, after all which has been done and undone, another siege of Bhurtpoor *will* take place soon after the rains at latest.

"This presidency is tranquil every where but on its northern and western frontier, which never is, and never is likely to be in perfect peace, both from the frequent droughts and famines to which it is liable, and the singularly warlike and lawless character of the people, the Bheels, Kholies, and Jahrejah Rajpoots. The



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country is most fortunate in its governor, Mr. Elphinstone, who enjoys, by all which I can learn, the esteem both of natives and Europeans to a degree which few rulers have enjoyed.

"The war in Ava is, by this time, I suppose, again nearly at a stand still. Lord Amherst writes in excellent spirits, and in good hopes of peace; but the chance of dictating terms from Ummera-poor, which most of our Indian politicians had cherished, is likely to be deferred, for several months at least, by the arrival of the rainy season."

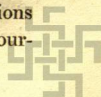
While the Bishop was in Bombay, he attended the tenth annual examination of the children educated by the "Bombay Education Society." This society was established in 1815: its chief object is to bring up the children of Europeans as Christians, and to give them such knowledge and industrious habits as may render them useful members of society; while, at the same time, it admits native children into its schools, and instructs them in European knowledge and literature. Although it has received some assistance from the Company, and has since been united to a school maintained by government, it is mainly supported by the munificence of individuals. Its objects are not confined to the presidency, but, as far as the means permit, embrace several of its out-stations. The Bishop visited several of these schools on his tour.

Dr. Barnes by his zeal and unremitting attention, had brought this institution to its present degree of usefulness; and he had the gratification, but seldom enjoyed in India, of witnessing the benefits arising from it. He had watched the progress of the children educated in the central schools at Bombay, had seen many of them, filling useful and respectable stations in society, and he had now the pleasure of beholding the foundation laid of still greater good.

The school-rooms were too small to contain the increasing numbers, and government had granted a piece of ground at Byculla, an airy and central situation in the island, for building

two schools capable of holding three hundred and fifty boarders, and a day school for five hundred scholars, the estimated expense of which was 10,000*l*. The foundation-stones were laid on the 5th of May, in the presence of almost all the European population, and many of the most respectable natives ; that of the boys' school by Mr. Elphinstone and Dr. Barnes, that of the girls' by Lady West and Lady Chambers. The buildings are separated by a considerable space, on which the children were assembled, and after the ceremony, the Bishop, standing in the centre, offered up the following prayer for God's blessing on the work.

“ Lord of all power and might, who art the Author and Giver of all good things, we yield Thee humble thanks for Thy rich mercies vouchsafed to our nation ; for the power and greatness ; the temporal renown, and temporal prosperity which Thou hast entrusted to us ; and more particularly for the safety, influence, and dominion which we here enjoy in a foreign land, and amid a people of strange language and religion. We bless Thee for all the great and goodly gifts of human wisdom and science ; for our progress in the arts of peace and war, and for all the many advantages which wait on wealth and civilization. But above all, we bless Thee for the knowledge of Thyself, Thy mercy and great salvation ; for the means of grace here bestowed, and the everlasting happiness which, through the merits of Thy Son, Thou hast prepared and held out to us hereafter. Make us duly and unfeignedly thankful, oh gracious Lord, for these Thine undeserved mercies ; and bless to us, our posterity, our countrymen, our fellow subjects, and the whole race of mankind, the charitable desire which we now entertain of communicating the like advantages to others ! Let Thy mighty protection rest on the building whose corner-stone we dedicate to Thee ! Let Thy fatherly blessing remain with all who may hereafter either teach or learn within these walls. That from hence, as from a fountain of useful and holy knowledge, the generations to come may learn to serve and please Thee ; and that we our-



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selves, Thy sinful servants, may enjoy through Thy grace the work of our hands ; and, by beholding the effect of those truths which we impart, may be the better taught to value those which have been imparted to us ; so that our conversation in this world may be a living lesson, and every word and work and thought be devoted to Thy praise and glory, through thy Son Jesus Christ our Saviour, *Amen.*"

When this interesting ceremony was concluded, the arch-deacon gave a public breakfast in two large tents near the proposed buildings, when the Bishop, in the name of the Society, addressed the Governor in the following words :

" I have been deputed by the supporters of the Institution to be the organ by which their thanks may be returned to your Excellency, and to the other distinguished persons assembled, for thus countenancing by their presence the commencement of a work which their liberality has enabled them to undertake. This is a most gratifying sight ; and I trust I may be allowed to indulge an honest pride in expressing my belief that the British are the only persons who can exhibit it, while, I am persuaded, that the Protestant is the only religion which can lead to it. It is a grateful sight to see the high, the talented, and the valorous unite to grace with their presence a work, the object of which is to promote the education of the poor. It is impossible for us to look on the group of children now before us, to hear their seraphic voices, and to consider who they are, and what may be the consequences of their education, without the deepest interest. They are the children of those who have fought our battles, and have shed their blood, side by side, with our fellow-countrymen ; and it is to them and their children that, humanly speaking, we must look for the improvement of the people over whom we rule, and their conversion from the errors of their superstition to the pure tenets of our faith. So that even if the sway of England, like other dynasties, should pass away, (which God grant may be far distant !) we

shall be chiefly remembered by the blessings which we have left behind.

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“ I cannot refrain from taking this opportunity of expressing my thanks to his Excellency the Commander-in-Chief¹, for his uniform patronage of this institution and of education generally ; nor from declaring that at every station which I have visited, I have seen evidence of his being not only the soldier's friend, but the friend of the soldier's child.

“ The liberality of the rules by which this institution is managed deserves every commendation ; none are excluded from its benefits ; and the importance of pursuing this enlarged and generous policy, is obvious to me from the experience of every day. We shall be able, in the first place, by pursuing this system, to train up the numerous class of children, with which we are so nearly connected,—a class which is now seen round every camp, showing by strong lineaments the progress of British population,—to support the name of our country in the east—to disseminate among the natives the arts in which we excell, and even to become the heralds of the Christian faith. It must be by this liberal policy, and this intermixture of our own children with those of the natives, that we may hope, by the blessing of Providence, to see the mighty example of England work upon their hearts ; we may hope, and it is a blessed hope, that when they are educated as we are educated, and shall see and know the course by which the wisdom of our statesmen, the purity of our judges, the valour of our soldiers have been formed, they will learn to think highly of the source from which such effects have followed. We are apt, in thinking of the attainments of a polished people, to be dazzled at the higher branches of knowledge in which they excell, and to fix our attention chiefly upon them ; but we should never forget that it is only when education is infused to the core, that the elevated in rank can be raised to that refinement which we admire. It has now been sufficiently proved that the natives of this country are not

¹ The Honourable Sir Charles Colville, G.C.B.



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deficient in intellect or in curiosity ; and consequently, our efforts for diffusing education among them can have no other limits but those which are imposed by the funds at our command.

“ By beginning, as we are doing, with the lower classes, I trust that the diffusion of knowledge may spread through every rank, and operate like leaven, which, though little in bulk, gives lightness and wholesomeness to the whole.”

In concluding, the Bishop alluded in terms of the warmest commendation to the Governor's unceasing exertions to promote the education both of natives and Europeans.

“ *May 24.*—The Bishop lost no opportunity of letting himself be seen and heard in the pulpit. He preached regularly, not only where he consecrated Churches, but at every station in our journey north of Bombay, wherever he passed the Sunday. While in Bombay he preached frequently at St. Thomas's Church, and assisted in administering the Sacrament there the first Sunday in every month. He did not consecrate the temporary buildings erected for Divine Service at Matoonga or Colabah, but he licensed them, and took occasion to preach in each ; thus completing his appearance at every place set apart for Divine Service according to our Liturgy.

“ Until the beginning of June the Bishop resided in the bungalow on the esplanade ; while there, he frequently received the clergy at his own table, and conversed freely with them on the subject of their duties, encouraging them in their exertions ; and it is but justice to the Bombay clergy to say, that he always expressed himself in the highest terms of their diligence and zeal, to both of which he had ample means of testifying¹.”

In mentioning the illness with which the Bishop was attacked on his arrival at Poonah, as related in his own journal, and which

¹ Dr. Barne's MS. Journal.



was brought on by fatigue, and by being exposed two successive nights to the rains of the Deckan in his palanquin, Dr. Barnes observes, "The Bishop was exceedingly anxious, however, to fulfill his engagements, and could not be dissuaded from consecrating the Church, preaching, holding a confirmation, and consecrating the burial-ground. On his return from each of these duties he was so exhausted as to be obliged to lie down on his bed. * * *

The Bishop much regretted that his state of health prevented his seeing more of the city of Poonah, which is an interesting place from having been so long the residence of the Peishwah, and from being now the chief civil and military settlement of the British force in the Deckan. On our return to Bombay we not only got wet through in the bunder boat, in passing from Panwell to Tannah, but the tide being very low when we arrived near the latter place, we were unable to get to the fort by water, and were obliged to walk for a mile or more in very hard rain. I fear that the Bishop must, from his previous illness, have suffered much. When he went to Tannah a few days after to consecrate the Church, he was too unwell to preach, as he had always done on similar occasions, and, at his desire, I preached for him¹."

To the Reverend Principal Mill.

Bombay, July, 1825.

"MY DEAR SIR,

"I have much satisfaction in informing you that I have received a letter from Mr. Lushington, apprizing me of the transfer of the settlement of Chinsurah to the British government, accepting my offer of providing for the service of the Church at that station, and stating that it shall be held at my disposal until more permanent arrangements relative to it shall be made. Under these circumstances, and apprehending from my knowledge of Mr. Morton's own wishes, and the state of his family's health, that

¹ Dr. Barnes's MS. Journal.



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it will be desirable to remove him from Cossipoor, I have written a letter to government stating that I have appointed Mr. Morton to that situation ; but, in consideration of my present distance from Calcutta, and that circumstances may have arisen to make this measure inexpedient, I enclose the letter to you, and shall be much obliged to you to forward it to government, if your views and those of Mr. Morton coincide with mine ; but to keep it back, apprizing me of the circumstance by a letter to Colombo, should any thing make a change of plans necessary. Mr. Tweddell will, I suppose, be competent to undertake the circle of schools relinquished by Mr. Morton.

“It will be desirable to ascertain whether the residents of Chinsurah, who have been represented as well disposed to receive and profit by an English clergyman, and the regular service of our Church, are likely to contribute any thing towards furnishing Mr. Morton with a residence. If not, though this will doubtless be, in the present state of things, a fresh drain on the college funds, I do not think we should shrink from so favourable an opportunity of obtaining the use of a large Church ready built, and establishing ourselves in an important missionary station. I do not know whether the methodist missionaries (as I believe they are) who have fixed themselves at Chinsurah and in its neighbourhood, have been in the habit of using the Church. If this be the case, which is most likely, we may expect opposition and counter-petitions from them ; urging that the inhabitants of Chinsurah have been always accustomed to the presbyterian form of worship, &c. To prevent or frustrate this, it will be desirable to have an early communication with the principal Dutch and English inhabitants of the place, to conciliate them in Mr. Morton's favour, and to point out the advantages of a regularly resident clergyman for the celebration of marriages, &c. If you can find time to accompany Mr. Morton on a visit to Chinsurah for this purpose, taking with you any body of your acquaintance who knows the leading people there (Mr. Thomson I think answers to this character) it may have the best effects. Should the character of the dissenting preacher who has now pos-

session of the Church (supposing such a person to exist thus situated) be respectable, and should it seem probable that he will be able to excite any formidable opposition to us, I am even prepared to say that a compromise may be allowable; I mean, so far as to tell him that we do not mean any thing personally hostile to him; and that he and his congregation may still, *for the present*, continue to use the Church once every Sunday, in the same way as I am told, that there are alternate Dutch and English services at the Cape and at Colombo. We shall thus obtain firm and peaceable, if not an undivided possession of the Church; and it is not improbable that so marked a preference will be shown to our ceremonies, and to Mr. Morton's preaching (assisted as he may be by other aids from Calcutta) as will induce the methodist of himself to withdraw from a theatre, in which his inferior popularity will be apparent. At all events, when the present missionary dies or leaves the neighbourhood, the Church will be our's entirely. This compromise, however, I do not suggest as in itself desirable, far otherwise; but merely as an expedient to avoid worse mischief, and to obtain a peaceable and popular introduction into Chinsurah, which it may be allowable to concede, should the course of affairs appear in your judgement to make it advisable.

"Now that Chinsurah is open to us, there is no doubt, I think, but that it is preferable either to Patna or Moorshedabad. Should our means enable us hereafter to go further a field, I agree with you that the latter station is preferable to those which I had mentioned.

* * * * *

"I hope, by God's blessing, to sail for Colombo the 8th or 9th of next month. * * * * *

* * In my late journey to Poonah I was made very ill by getting wet; the complaint still hangs on me, and though better, I am so weak that I have been obliged two or three times to stop and rest myself while writing this letter.

"I have obtained permission from this government for Mr. Robinson to accompany me to Calcutta on the public ground of

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over-looking the progress of his work. I hope to reach Calcutta the beginning of October.

“ Believe me ever very truly your’s,

“ REGINALD CALCUTTA.

“ I feel conscious that I have in this letter chalked out for you a deal of trouble, and thrown a great weight of responsibility on your shoulders. But you will, I am sure, excuse this, both on the grounds of my absence and the necessity of the case.

“ In writing my letter to government it has since occurred to me, that considerable facility will be gained by desiring them to instruct their agent to give Mr. Morton possession, which I have done. It may be also desirable that you should have some communication with that gentleman, and introduce Mr. Morton to him.”

To the Right Honourable Lord Amherst.

Pareil (Bombay), July 20, 1825.

“ MY DEAR LORD,

“ I have heard with very sincere concern, though without surprise, considering the severe and unremitting attention to business which you have paid during the most exhausting months of this exhausting climate, of your Lordship’s indisposition ; but I hope that your excursion on the river, though made under less favourable auspices than the journey which I had ventured to anticipate for you, will, by the fresh air, change of scenery, and quiet, which it is calculated to bestow, have, long since, given your naturally strong constitution time to resume its play, and have completely restored you to health and activity. I remember an old physician in England who, on being asked after his health, replied that he had ‘ no time to be ill.’ Your Lordship is, like him, never likely to have much leisure to enjoy the luxury of nursing ; but it is some consolation that, since illness was inevitable, it did not overtake you till a moment when the intense pressure of public

difficulties through which you have had to fight your way was, in a great measure, surmounted; till Bhurtpoor was pacified, Assam and Arracan conquered, and two-thirds of the Birman empire in the military possession of Great Britain. With successes so remarkable, and the more so as contrasted with the singularly untoward and gloomy circumstances of imperfect information beyond the frontier, and misrepresentation and mutiny within it, which embarrassed all your measures last year, you may, I should hope with perfect security, allow yourself some of that repose and relaxation which the most fortunate constitution, thus tried, must require.

“ I owe your Lordship many thanks for your kind and truly interesting letter, which gave me the greater pleasure, because it enabled me, on more than one occasion, to expose the falsehood of the report to which you have adverted, and which, whether it was hatched in India or in England, was evidently a malicious lie, as well as a foolish one, of your disagreement with Sir Edward Paget. I had before been able to say that I had left you on, apparently, the best terms; but it was, of course, an additional satisfaction to me, and likely to have a good effect on the public mind here, to expose, from more recent and better authority, this strange fabrication of the ‘*frondeurs*.’ What these gentry will next discover, or, which is easier, invent, is not very easy nor very material to anticipate. Your Lordship will have observed, perhaps, that the government of Bombay has lately shared in a considerable portion of their malignity, as well as the Supreme Government; and that they have attacked Mr. Elphinstone on points (such as indifference or aversion to the feelings and interests of the natives) on which, to judge of him either by all which I hear of his conduct, and all which I have observed of his conversation and character, he is the furthest removed from blame. * * * * *

“ Bombay itself, though a pretty and pleasant island, is a poor place by way of town, and the society much more confined than that of Calcutta. The neighbouring ghâts, leading into the Dec-

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kan, are very beautiful, and remind me of some of the best parts of North Wales. But nothing which I have yet seen on this side of India can compare in verdure with Bengal, in fertility with Bahar and parts of Oude, or in magnificent beauty with Kemaoon and the Himalaya. The people, too, are, I think, an inferior and less industrious, as they are certainly a less civilized and cleanly race, than the Hindostanees. Between their various tribes, however, a great difference, as may be supposed, is found. The Guzerattees, particularly the Kholees, are a manly and bold-looking, though very troublesome and ferocious people, always armed to the teeth; and with their short kirtles, swords, shields, quivers, and bows, (these last not made like those of Hindostan, but in the common English form,) gave me one of the liveliest impressions I ever received of the followers of our Robin Hood in Sherwood, or of the ancient inhabitants of that vale (Homesdale, I believe it is) in Kent, which boasts that it "was never won, nor ever shall." The Maharatta, on the other hand, of whom I have been led to form a romantic notion, is a little, bustling, voluble, smooth-spoken person, apparently governed with less trouble, and more disposed, when he is once on good terms with the constituted authorities, to keep so, than most of the nations on this wide continent. I find, however, that many of the public men here are disposed to ascribe the comparative infrequency of crimes and disturbances in the Deckan, and the other newly-acquired provinces, less to the temper of the people, than to their being under the authority of special commissioners, who administer justice in a summary form, and, in a great degree, through the medium of their own punchaets, instead of the tedious, costly, and generally venal process of the regular adawlut; a system which, whether justly or no, seems more unpopular both with Indians and Europeans, than any other part of our eastern polity.

"My return will, I trust, not be deferred longer than the beginning of October, having in the mean time visited Ceylon. It would in all probability have been considerably earlier, but I have

been detained here more than a month by a very unpleasant investigation into the character of one of the clergy, a man of considerable talent, and high pretensions to austere holiness, who has been accused of gross misconduct. * * * *

" I am anxious, if possible, to settle it extra-judicially, but am even now by no means sure that it will be justifiable, if possible, to get rid of it in this manner.

" This place has been visited by a good deal of sickness, but not so much as appears to have prevailed in Calcutta. The rains here are abundant, but Mr. Elphinstone tells me that both in the Deckan and Guzerat, a very insufficient supply has as yet fallen.

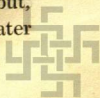
" Believe me, my dear Lord,

" Your Lordship's much obliged,

" and faithful humble servant,

" REGINALD CALCUTTA."

The examination into the conduct of one of the chaplains at Bombay, which is mentioned in the preceding letter, detained the Bishop in the island much longer than he had expected. This enquiry he determined, with the advice of his legal assistant, on making privately, both because the inefficiency of the consistory court for the correction of clergymen had been experienced by Bishop Middleton on a former occasion, and also because its forms and details were not only ill-understood in India, but were encumbered with many peculiar difficulties. As the enquiry proceeded, the charges became so serious, that he hesitated whether to have recourse to the authority of the civil government, by which a chaplain might be sent to England, or to censure him in the only manner still remaining in his power. After much deliberation the Bishop determined on adopting the latter course; but, on some further particulars coming to his knowledge, at a later



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period, he expressed to the editor his regret at having pursued the more lenient course.

On the 15th of August he sailed for Ceylon, accompanied by Mr. Robinson, the chaplain of Poonah, whom he had appointed his domestic chaplain, and who was, by this nomination, enabled to superintend, in person, the printing his translation of the Penta-teuch into Persian, a task on which he had long been occupied, at the press at Bishop's College.

In Ceylon the Bishop also established a district committee of the Society for the Propagation of the Gospel, and even in that poor colony, six hundred pounds were raised to found a Cingalese exhibition in the Mission College at Calcutta.

The kindness with which the Bishop here, as elsewhere, met the missionaries of the Church Missionary Society, and the zeal with which he entered into their concerns, excited in them a deep feeling of attachment to his person, and increased veneration for his holy office. The following account of his visit to Cotta, by Mr. Robinson, will be read with a melancholy interest :

“ At day-break this morning I attended his Lordship six miles from Colombo to Cotta, the principal missionary station, where they intend to establish a Christian institution for the island. He was received, on entering, by five missionaries ; and Mr. Lambrick read an address, in the name of all, expressive of their joy at ranging themselves under his paternal authority, their gratitude for his kindness, and their thankfulness for his present visit, and at seeing a friend, and protector, and father in their lawful superior ; then laying before him the account of their state and prospects. I assure you, this address was neither read nor heard without tears. The Bishop, who had no intimation of their purpose, returned a most kind and affectionate answer, attaching to himself still more strongly the hearts which were already his own. His utterance was ready, and only checked by the strong emotion of the time.

“ The scene was to me most beautiful. We were embowered

in the sequestered woods of Ceylon, in the midst of a heathen population; and here was a transaction worthy of an apostolic age;—a Christian bishop, his heart full of love, and full of zeal for the cause of his Divine Master, received in his proper character by a body of missionaries of his own Church, who, with full confidence and affection, ranged themselves under his authority, as his servants and fellow labourers,—men of devoted piety, of sober wisdom, whose labours were at that moment before him, and whose reward is in Heaven¹.” Of the same visit Mr. Lambrick observed, “to see our excellent bishop, with the most conciliating kindness, interesting himself in all our work, taking part in it as a fellow labourer, and animating us to proceed with the assured hope of final success,—to see him so humble, though so highly gifted, so venerable, though comparatively young, so primitive and apostolic in his manners, though adorned with all the refinements of the most cultivated politeness, this was indeed a most delightful spectacle.”

To the Venerable Archdeacon Barnes.

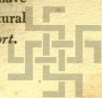
Point de Galle, Sept. 27, 1825.

“DEAR ARCHDEACON,

“ * * * I have passed a very interesting month in Ceylon; but never in my life, to the best of my recollection, passed so laborious a one. I really think that there are better

¹ Church Missionary Register, 1827.

² Ibid. “The Bishop of Calcutta in his visitations, inspected the schools, confirmed the native Christians, and administered the Sacrament, manifesting, in every place, the liveliest interest in the missionary cause, and gladdening the Church by his presence. The native Christians have thus, for the first time, been brought into close and understood connection with our episcopal head; for it was his practice at every station to administer the sacred elements to them, and pronounce the blessing in their own language, thus teaching them to regard him as their chief pastor, and winning them in all other respects by the most affectionate, conciliating, and impressive address. A year thus distinguished can never be erased from their minds; they have learned to appreciate the privilege of being united in one body, according to the Scriptural forms and discipline of the English Church.”—*Calcutta Church Missionary Society's Report.*



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hopes of an abundant and early harvest of Christianity here, while, at the same time, there are more objects connected with its dissemination and establishment which call for the immediate and almost continued attention of a bishop, than are to be found in all India besides. I hope I have been partly enabled to set things going, and design, in the course of my visitation of the south of Madras next spring, to run over again, for a week or ten days, to Jaffna at least, if not to Colombo, when I may both see the effects of my measures, and possibly extend them. My chief anxiety is to raise the character of the native proponents, and, by degrees, elevate them into an ordained and parochial clergy. This, with a better system introduced into the government schools, will soon, I trust, make many new Christians, and render some professing Christians less unworthy of their names than they now are.

"The new archdeacon, Mr. Glennie, is a very valuable man, and the Church missionaries in this island, are really patterns of what missionaries ought to be; zealous, discreet, orderly, and most active: Mr. Robinson will have told you what has been done for Bishop's College. It is really a great deal for so poor an island. In the midst of my many engagements it has been quite impossible for me to finish the letter to the archbishop. I hope to send it you immediately on my arrival in Calcutta.

"Believe me,

"with sincere esteem and regard,

"Ever most truly yours,

"REGINALD CALCUTTA."

The voyage from Bombay to Ceylon, and thence to Calcutta, was so tedious, that the Bishop did not arrive at the latter place till the 21st of October. All these delays, and the business necessary to be transacted after so long an absence from the presidency, obliged him to abandon his intention of spending the ensuing Christmas at Madras, and of visiting the Southern Provinces

during the remainder of the cool season. But for these repeated and unfortunate detentions, he might, to our finite views, by avoiding the great heats on the Malabar coast, have completed that journey in safety, and been sometime longer spared to his family, and to that country for whose eternal welfare he was labouring to the utmost of, and alas ! beyond his strength and ability !

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CHAPTER XXVII.

District Committee of the Society for Propagating the Gospel formed in Calcutta—Success of the Bishop's applications for assistance in his plans for the improvement of the natives—Mission among the Puharrees—Converted Hindoo—Death of Mr. Adam—Letter to the Society for Promoting Christian Knowledge—Books sent to All Souls—Ordination of Abdul Musseeh—The Bishop visits Chinsurah—His illness—Departure for Madras.

To the Venerable Archdeacon Barnes.

Calcutta, Oct. 27, 1825.

"MY DEAR SIR,

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"I have just heard that you are to sail homewards on or about the 15th of next month; in consequence of which I lose no time in sending off one copy of my letter to the Archbishop, of which I shall be much obliged to you to take charge.

"We arrived here, all of us safe and well, after a tedious and, latterly, a stormy passage, on Friday last, and had the happiness to find our little girl at Mr. Pearson's, in good health.

"And now my dear and valued friend, accept my best adieus, and my thanks for the pleasure and advantage which I have received from your advice, your agreeable conversation, and your unvaried good-nature and kindness. You have my best prayers for your safe passage, and your speedy and happy re-union with those who are most dear to you. In India we shall miss you sadly; but who, under such circumstances, could urge you to remain any longer?

" Pray offer my best compliments and good wishes to Mrs. Barnes, as also my kind regards to your brother, and, if you meet them, to our friends the Honys.

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" Believe me ever your sincere friend,

" REGINALD CALCUTTA."

On his return to Calcutta the principal object which first attracted the Bishop's attention, was the superintendence of the new buildings at the college, and of the various improvements in the grounds, which were so essential to the health and comfort of its inhabitants. He also put his original intention into execution of forming a district committee of the Society for the Propagation of the Gospel, on the same footing with those of Bombay, and Ceylon ; and he addressed letters to the residents in Calcutta, and to all the influential persons with whom he had become acquainted on his tour through the upper provinces, requesting their assistance in forwarding his views.

Circular sent to different Gentlemen in Calcutta on occasion of the establishment of the Diocesan Committee of the Society for the Propagation of the Gospel.

Chowringhee, Nov. 1825.

" DEAR SIR,

" I have the honour to send for your inspection a copy of the proceedings of a meeting held at Bombay, for the establishment of a district Committee of the Society for the Propagation of the Gospel in foreign parts, in which the honourable Mr. Elphinstone and all the members of government took an active and munificent part, and which has been since followed up by collections in all the different Churches of that presidency, and by the accession of the names of the most distinguished civil and military officers at its principal stations.



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“ A like course was pursued, and with the like liberality and munificence at Ceylon, where his excellency the governor presided at the meeting ; and where an exhibition was endowed for the permanent maintenance of a Cingalese student in Bishop's College ; and I am led to expect a further considerable remittance for the general purposes and present exigencies of the institution.

“ In conformity with the measures which have, in these instances, received the approbation of the public and the government, it is my intention to preach a sermon for the benefit of the Society for the Propagation of the Gospel on Advent Sunday next, (the 27th of this month) and on the Monday following, should my design receive the necessary encouragement, to assemble at my house a meeting of the well-wishers of the society, and form a committee for carrying its objects into effect, in the same manner and for the like purposes as in Bombay.

“ As it is, however, extremely desirable for me, in the mean time, to ascertain with some degree of certainty, the degree of countenance with which my plan is likely to be honoured, may I request the favour of an answer at your earliest leisure, to state whether it will be perfectly convenient for you to favour the meeting with your attendance ; or, should that not be the case, whether I may be so fortunate as to find you favourably disposed towards the plan to which I attach so much importance.

“ I will only beg leave to add my hope, that the caution and temper displayed in all the measures and by all the functionaries of the distinguished and benevolent society whose cause I plead ; the inoffensive and useful nature of the institution of Bishop's College ; and the countenance and support which, in consequence, both these have received from our sovereign and countrymen at home, and in this country from so many distinguished individuals in the service of His Majesty and the Honourable Company, will be regarded as sufficient grounds of assurance that, neither in the projected meeting, nor in the association consequent to it, any thing will be suffered which is likely to give offence to our unconverted fellow-subjects, or which is at variance with that wise

respect for their feelings and prejudices, which has been uniformly maintained and enforced by the government of British India.

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" I have the honour to remain,

" Dear Sir,

" Your faithful and obedient servant,

" REGINALD CALCUTTA."

From almost every quarter the Bishop had the gratification of receiving handsome subscriptions, and promises of future assistance. A portion of the money was expressly given for the completion of the college buildings, while the remainder was to be applied to forwarding missionary works in connection with it¹.

One of the many gratifying circumstances of the Bishop's residence in India, and which was, doubtless, in a great degree to be attributed to the respect and affection with which he had inspired all ranks of men, was the success that attended applications of this nature. His plans for the benefit of the native, as well as of the European population, were ever met with cordial and active co-operation; and notwithstanding the immense labour attending his situation, under which, in so depressing and enervating a climate, even his energies would occasionally sink; and notwithstanding the painful separation from his family which that climate had caused, such was the unbounded interest he took in the country and in his duties, and so great was the gratification he felt at this cheerful furtherance of all his schemes, that he more than once said to the editor, that were it possible to educate their children in India, and to preserve their health, he would give up all thoughts of returning to England, and would end his days among the objects of his solicitude.

The accounts the Bishop continued to receive of the mission he had established among the Puharrees, were such as to confirm

¹ Among the subscribers appeared the name of Baboo Muthornauth Mullich, a Hindoo gentleman of great respectability, who, after visiting the College, begged to give 400 sicca rupees annually to its support.



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his opinion of the benefits likely to arise from it, so long as its conduct was entrusted to a man like Mr. Christian. Had he lived to return from the southern visitation, he would have visited this establishment himself, to direct its further progress, and, if possible, to extend its ramifications among the Garrows, and those other mountain tribes, whose freedom of caste, and general superiority of character, appeared likely to facilitate the growth of Christianity among them. But this, and all the other plans for the welfare of India, which his early death interrupted, are, so far as his own eternal happiness is concerned, already performed in the sight of Him, before whom the past, present, and future appear in one view, and who knoweth what is in the heart of man.

To Charles Lushington, Esq.

Chowringhee, November 18, 1825.

“MY DEAR SIR,

“I cannot help troubling you with this note to condole with you most sincerely on the loss which yourself and the public have sustained in your excellent and able friend Mr. Adam. This is a melancholy world and a melancholy part of it, where, more than in most other countries, it is impossible to love or value any body highly, without recollecting, at the same time, how surely they must be, and how soon they may be taken from us!

“Believe me, dear Sir,

“Ever most truly your’s,

“REGINALD CALCUTTA.”

To the Reverend A. M. Campbell, Secretary to the Society for Promoting Christian Knowledge.

Calcutta, December 7, 1825.

“REVEREND AND DEAR SIR,

“Your obliging letter only reached me at the moment of my departure from Ceylon for this place in the month of

October,—and I was induced to defer writing an immediate answer, in the expectation of being shortly able both to send you a more accurate statement of the situation of the Diocesan Committee of Calcutta, and of obtaining from Mr. Hawtayne, whom I expected to meet there, and who has not long since returned from the south of India, satisfactory information as to the state of the Protestant Churches there, and the expediency of sending out fresh missionaries from Europe on the part of your Society. Since my return I have to apologize for the fact that above a month has passed without my writing. But I trust I shall meet the indulgence of the Society, when I state that I have been busily and most anxiously occupied in the promotion of a measure in which their interests and more extended usefulness, as well as those of the Incorporated Society for the Propagation of the Gospel, and, as I believe, of the whole Indian Church, are closely implicated,—the establishment, I mean, of a Diocesan Committee of the Society above-named, and a transfer to this new body, from the Diocesan Committee of the Society for Promoting Christian Knowledge, of the schools established and maintained, under its auspices in the villages round Calcutta. In this project, so far as it has been yet carried into effect, I have succeeded to the full extent of my hopes. But this, with the necessary accumulation of other business, occasioned by my long absence from this side of India, has left it actually impossible for me till now to undertake any but the local and pressing engagements which claimed my first attention.

“With reference to the immediate question proposed to me in your obliging letter, I have no doubt, both from Mr. Hawtayne’s information, and from all which I had previously gleaned from different sources, that the presence of one, or more missionaries from the Society for Promoting Christian Knowledge on the Coromandel Coast, is extremely to be desired, and, in fact, greatly needed. At Vepery, since the death of Mr. Falcke, there are only the venerable Dr. Rottler, and Mr. Haubroe, of whom, the first is unequal, from his age and infirmities, to bear, even for a short period,

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the weight of the mission alone ; while the second is obliged from time to time, to leave him for the purposes of inspecting the progress of the southern missionary stations in the neighbourhood of Tanjore, and of administering the Sacraments to their members.

“ Still further south, the populous and important district of Palamcottah appears to offer one of the most favourable and promising fields in India for discreet and diligent labourers. And though this field, first planted by the Society for Promoting Christian Knowledge, has, since their missionaries have been withdrawn, been cultivated with considerable success by the Church Missionary Society, yet would further help be extremely acceptable and useful there. By all which I can learn, the very name of their ancient benefactors sounds agreeably in the ears of these poor people, and they would hail with no common delight, and receive with no common reverence, a teacher from the Society by whose bounty their ancestors and themselves were first brought from darkness to the light of salvation.

“ Nor can I hold out any early probability of these wants being supplied from Bishop's College. That institution, indeed, (I thank God for being able to say so,) is in point of discipline ; method of instruction ; the progress made by its few scholars ; and the unwearied diligence, and distinguished talent of my excellent friend the Principal, every thing which I could wish it to be. There are already two very fine youths among its inmates, Godfrey and Garstin ; the one the son of respectable parents in Madras, the other of one of His Majesty's chaplains in Ceylon,—whom I have always regarded as peculiarly applicable to the missions of Southern India : and I expect every day a young man, who has been highly recommended, a native Christian, and son of a man of some consequence among the Malabars of Ceylon, to fill the place of Tamul teacher, and possibly himself, in due time, to be a candidate for Holy Orders, and the office of a missionary.

“ It is evident, however, from the age of these lads, and the utter ignorance of every thing like European literature which they brought with them to the College, that some considerable

time must elapse before they can be safely dismissed from it. Nor do the statutes allow (even if the obvious propriety of the case did allow it,) of any persons being sent out as missionaries themselves, till they have served a reasonable time as catechists under other missionaries. And it is, as I conceive, of much importance, both that the missionaries who undertake the charge of the South of India, should commence their course under the advice and guidance of Dr. Rottler; and that, in the event of that venerable man's decease, the native Christians should be left as short a time as possible under the sole management of Mr. Haubroe, who, though a man of respectable character, is, I believe, not popular among them; and who is accused (I know not how justly, for the charge and disclaimer are both equally positive,) of having attacked some of their remaining prejudices with regard to caste, in a manner which Schwartz, Jenicke, and Pœzold, never thought it advisable to do, but the particulars of which have been so variously and vehemently stated, that I have been compelled to reserve my opinion till I should be myself an eye and ear witness. That has not yet happened to me, but I hope it will ere many months are over.

"It is then, I really conceive, of much importance to the honour of the Society and the welfare of Christianity in India, that two missionaries, if possible, or one at least, should be furnished to the stations of Coromandel. And with a view to their early arrival on the spot, I should strongly recommend, in opposition to what would be my advice under different circumstances, that they should not be sent to Bishop's College, but immediately to Madras and Vepery. In Bishop's College, in fact, there is really no room for them. The accommodation which its buildings, elegant as they are externally, afford, is so small and ill-contrived as to be very barely and uncomfortably sufficient for even those who are, or who may shortly be expected to become its inhabitants. If they lodge in Calcutta or Howrah, they would do so at great expence, and at four or five miles distance from the College. Of the eastern languages which are taught there, that which they chiefly require is Tamul, which they may as well or better learn at Vepery. The

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expende of the voyage between Calcutta and Madras will be saved ; and, more than all, they will be earlier on the scene of action, and while they acquire the language, will acquire some knowledge at the same time of the people with whom they are to converse.

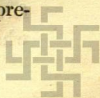
“ While, however, I am thus anxious for the speedy arrival of missionaries, I trust I am not illiberal in expressing a hope that the Society will supply us with episcopally ordained clergymen. Englishmen by nation, as well as in Church discipline, are on many weighty accounts to be preferred. But if these are not forth-coming, I would earnestly recommend a recourse to the ancient and apostolic Churches of Denmark and Sweden, from whose universities, as I conceive, there would be no difficulty in obtaining learned and meritorious candidates for such an employment.

“ With the individual missionaries of the Lutheran Church now in the employ of the Society, I am far, very far, indeed, from having any reason to be dissatisfied. Mr. Haubroe, though unpopular with a considerable party, is highly spoken of for his diligence, abilities, and general character. And in the venerable Dr. Rottler, and the excellent Mr. Falcke, but lately lost to us, we have had two men such as India has seldom seen in the most illustrious times of missionary labour. Still there is a difference between them and us in matters of discipline and external forms, which often meets the eye of the natives, and produces an unfavourable effect on them. They are perplexed what character to assign to ministers of the Gospel, whom we support and send forth to them, while we do not admit them into our own Churches. And so much of the influence and authority which the Church of England is gradually acquiring with the Christians of different oriental stocks (the Greeks, Armenians, and Syrians,) arises from our recognition of, and adherence to the apostolic institution of episcopacy, that it is greatly to be desired that all who are brought forward under our auspices in these countries, should, in this respect, agree with us.

“ A strong perception of these inconveniences has induced

three of the Lutheran missionaries employed in Bengal by the Church Missionary Society, with the approbation of that body, and in a considerable degree influenced by my opinion, to apply to me for re-ordination according to the rites of the Church of England ; and I had much satisfaction in admitting them to deacon's orders on the last St. Andrew's day ; and though I am far from *urging* any of those already engaged with us to contract, except by their own free choice and preference, this closer union ; and though I trust that I shall not be suspected of showing any unkindness or distance towards those who are content with the species of commission which they have already received ; I hope that in their choice of future labourers, the Society will not disregard the suggestion which I have ventured to offer.

“ With reference to the general interest and actual condition of the diocesan and archidiaconal committees of the Society in these countries, I had till now, but little information to supply beyond that which is contained in their respective reports, with which the Society is already familiar. It was this consideration which induced me to a line of conduct, for which I feel that I owe some apology to the Society, in deferring to write to them any detailed report of the state, either of their missions in the south or of their committees in the different presidencies, till I had enjoyed the opportunity, by actual inspection of the former, of forming an opinion both as to the best manner of consulting their interests, and the merits of those dissensions respecting which so contrary reports had reached me. And as (in conformity with the advice of some of the best friends of the Society in this country, and the understood intentions of my excellent predecessor) I contemplated an early transfer of the diocesan schools to the superintendence of a different institution, I was anxious first to ascertain the facilities presented for such a measure, and its probable effects on the interests of the Society, in order that I might be the better able to form a judgement as to the degree of support and encouragement for which, both in Calcutta and the other presidencies, we should still be compelled to look to them.



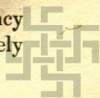
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"Of the committee of Madras, for the reasons above stated, I would still wish to defer saying any thing, till my visitation of that archdeaconry. At Bombay I found the committee actively and usefully employed under the auspices of my excellent friend Archdeacon Barnes, and of a very zealous and effective secretary, the Rev. D. Young, Chaplain of Matoongha. Their exertions have been chiefly directed to the circulation of the Scriptures, the liturgy, and the Society's tracts in the English, Maharratta, Guzerattee, and recently in the Persian languages; to the supply of schools, regiments, &c. and the establishment of lending libraries. They have no schools under their own care; and, looking to the establishment which I then meditated and have since, by God's blessing, effected of an archidiaconal committee of the Society for the Propagation of the Gospel, I did not think it expedient to recommend their undertaking a task, which seemed more properly to fall within the department of this latter institution. Here, as elsewhere, the funds were low, and I thought myself justified in applying to their aid 100% of the sum which the liberality of the Parent Society had placed at my disposal.

"With reference to this inadequacy of public subscription to answer all the widely extended objects of societies such as ours in India, (an inadequacy which I found also complained of in Ceylon, which, as I have reason to believe, is felt in Madras, and of which, as will shortly appear, we have been made painfully sensible in Calcutta) it must be remembered that, in India, our contributions are raised from, comparatively, a very narrow circle of individuals; that of those individuals very few are in the receipt of large incomes, and that even these, looking forward to the cessation of those incomes, and their own speedy return to Europe, consider themselves rather as laboriously engaged in acquiring a competence, than as already in the possession of affluence. Great fortunes, indeed, are no longer, under any circumstances, to be rapidly made in the East, and the situations are very few where an ample fortune can be acquired under any circumstances whatever. And when the great and almost inevitable expenses of living and

educating a family, in the manner which our previous habits and our anxiety for our children prompt us ; when the great number of private applications for charity from disappointed and ruined European adventurers ; the widows and children of officers, and distressed Christians of almost every country and complexion are considered ; and when the number of charitable institutions is taken into the account, supported by subscription only, it is perhaps rather matter of surprise that so much can be raised in this way, than that all which can be raised should be often found insufficient. But besides all this, our English society is fluctuating to a degree of which, without personal experience, it is difficult to form an idea. What with deaths, departures for Europe, and changes of residence, the presidencies and more considerable stations are each like a vast inn : and after the absence of even a few months, the person most familiar with any of them returns to a new world of unknown faces and new predilections ; in which, at every step, he is made painfully sensible of the loss or absence of some valued friend, now separated from him by an expanse of ocean, or by a yet more awful interval. Under such circumstances, it is needless to point out the loss which our institutions yearly sustain in the persons of some of their best and most bountiful benefactors ; or the increasing efforts, I may almost say the unceasing and importunate *mendicancy* which is necessary to sustain even the most popular and cherished institutions on a liberal and efficient basis.

“In Ceylon I found the archidiaconal committee of Colombo with an income which just enabled them to answer the demands made on their exertions ; but altogether unequal to print new tracts or to maintain a circle of schools. The latter measure, indeed, which the liberality of the parent Society, as expressed in Mr. Parker’s letter, encouraged them to undertake, I did not think, at the present time, expedient ; both because something of the sort will, I trust, be done there also by the new committee of the Society for the Propagation of the Gospel, which I succeeded in establishing ; and because I had just laid before his Excellency the Governor a plan for restoring and connecting more closely



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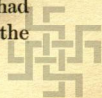
with the Church of England, the system of parochial schools, and parochial religious instruction, which the Dutch government had established, and which, at a very moderate annual expence, may be expected to diffuse not merely a nominal but a genuine Christianity, through the greater part of that beautiful and extensive island. To my propositions I have as yet received no official answer, but have some reason to hope that they have been not unfavourably received. Should they be adopted, however, in their full extent, there will still be abundant and increasing scope for any additional exertions to which the liberality of the parent Society may enable the archidiaconal committee, in an increased distribution of tracts and school-books, both in English, Tamul, and Cingalese; in the distribution of prizes to the best boys; (a measure the advantage of which will be perceptible to every one who has seen the nature of a Cingalese school, and the deep poverty and apathetic indifference of the lower ranks of the Cingalese population,) and, above all, in that which is, of all other measures, best calculated to give efficiency to the government schools, and secure their attachment to, and connection with, the Church of England; the establishment of one or more central schools, for the board and education of a certain number of native Christian youths, in order to qualify them to act as schoolmasters, and with the further view, in case of promising talents, of sending recruits to Bishop's College.

"Besides these, there is another object of very great and immediate importance to the cause of Christianity in Ceylon, which properly falls within the province of the Society for Promoting Christian Knowledge. The native proponents or catechists, (whom I am most anxious to raise in character and acquirements, and, by degrees, to admit them into holy orders, and make them the ground-work of a regular parochial clergy,) though good men and willing to do their best for the instruction and improvement of their flocks, are, themselves, very many of them, extremely ill-informed, and destitute of the means of acquiring information. Above all, they greatly need some plain sermons to read to their

people; and I have already, in consequence, encouraged some of the colonial clergy to undertake translations into the Tamul and Cingalese languages, of the Book of Homilies; which I purpose to follow up with similar translations of Berens' Village Sermons, Wilson's sermons, and some other of the more popular works in the Society's Supplementary Catalogue. In printing these volumes any assistance which the Society may find itself justified in affording, will be most usefully employed; while the Tamul versions (more especially) will not be confined to Ceylon alone, but extend themselves and their utility through the vast and populous regions of the neighbouring continent, in which Tamul is the prevailing language. Accordingly, though no *immediate* assistance seemed necessary to the archidiaconal committee of Colombo, beyond what trifling aid might flow from private donations, yet with a view to these ulterior, and by no means distant objects, I would beg leave most earnestly to recommend it to the Society's munificence, as, perhaps, affording a more promising field than any other in India, for the dissemination and growth of Christianity.

"The diocesan committee in Calcutta has not fallen short of any other in India or Europe, in its zealous and judicious services to the Church, and the liberality of its supporters. Yet here also, in part from the causes to which I have already referred, and in part from some unusual, though very necessary expences which devolved on it, a failure of funds was more than apprehended, and a debt contracted,—to discharge a part of which, I had recourse (at the committee's desire,) to the fund which the liberality of the parent Society had entrusted to me,—first to the amount of 1000 sicca rupees, and afterwards of 2000 more.

"Of these burthens the greater part had arisen from the expences incident to extending and maintaining in an efficient state, and under the superintendence of the missionaries of the Society for Promoting Christian Knowledge, the circle of schools at *Howrah*, *Cossipoor*, and *Russipugla*, in the neighbourhood of Calcutta. These schools, the latter more particularly, which had originally been brought together by the zealous exertions of the



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late secretary Mr. Hawtayne, afford one of the most pleasing spectacles of the kind which India offers, and have always done and still do ample justice to the patience, activity, and sound discretion of the missionaries who have been employed in them. They are now about to be transferred to the newly established committee of the Society for Propagating the Gospel, who have undertaken the charge in connection with, and in aid of, Bishop's College. The committee of the Society for Promoting Christian Knowledge will thus be relieved from the most troublesome and expensive of their duties; but it is necessary to observe that a debt of 5000 sicca rupees still remains, incurred by the purchase and repair of the premises at Russipugla, which cannot be imposed on the new committee without sinking it, and which the old committee (to say nothing of the injustice of such a proceeding) is equally unable to support any longer. Under such circumstances, I trust that I am not presuming too far on the encouragement and hope of future support, afforded by Mr. Parker's letter just received, when I earnestly recommend the wants of both institutions to the munificent patronage of the parent Societies, and solicit them to help us with the means of getting rid of a load, which so greatly impedes our usefulness.

“With regard to the munificent endowment of Bishop's College by the Society, I have to regret that neither Principal Mill nor myself were correctly informed as to the destination of the sums which they remitted through Mr. Hamilton, and which it now appears were intended for the support of five students and one Tamul teacher. Of those sums the mere receipt was notified to us by the treasurer of the Bank of Bengal, with the additional fact that Mr. Hamilton had directed him to invest them in government securities. We did not even know, till very recently, that they came from the bounty of the Society for Promoting Christian Knowledge; but apprehended that they came from the sister Society, and were applicable to the general purposes of the college, to meet the heavy and ruinous expenses of which they came as a most seasonable supply. This ignorance of ours, will, I trust, serve

as my excuse for having drawn on the Society, at Mr. Mill's request, for the maintenance of the young man (W. A. Godfrey) whom I had admitted on the foundation as a Middleton student. And the very great poverty and serious embarrassments of the college will, I trust, also plead for it in discharge of the debt thus ignorantly contracted. It is, indeed, a truth which I am compelled to state, both in vindication of Principal Mill and myself, in order to show to the friends of Bishop's College the difficulties through which its infancy has struggled, and those which still continue to visit it; that had we not applied to its general wants, the interest of that money which, it now appears, was intended for another and a definite purpose; had we not succeeded in raising subscriptions and donations in India, to the amount, already, of 24,000 sicca rupees; and had it not been for the munificent aid of the Church Missionary Society, from whom we have received, since Bishop Middleton's death, three benefactions of 1000*l*. each, and had not the Principal carried into effect a system of rigid and scrupulous economy in the internal arrangements of his college, to such a degree as to abstain from retaining the stated services of a medical practitioner; we should have found it impossible to carry on, not merely the additional works of printing-house, offices, draining land, making roads, &c. (for which, though absolutely necessary to a collegiate establishment, Bishop Middleton had made no provision,) not merely the completion of those buildings which were contained in his estimate, but which have greatly exceeded it, but the actual business of the institution, the tuition, food, and clothing of the few pupils who are as yet entered in the establishment. Of the great talents, the splendid liberality, and illustrious piety of Bishop Middleton, God forbid that I should ever speak without reverence. It is impossible to see what he has done, and what an impression he has left in India, without honouring him, and loving his memory as one of the best and wisest prelates whom the English Church can reckon among her worthies. But I may be allowed to say that, in the situation and style of building which he adopted, and other circumstances connected with his design, he appears to have

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derived his information from very incompetent sources, and that had his life been prolonged, he would have encountered abundant mortification and disappointment on which he probably little calculated. Still the college which he has left behind, though it might have been more providently begun, is a beautiful monument of his taste and genius ; and conducted as it is by Mr. Mill, who is never to be named without praise, it bids fair to confer more important advantages on India, than any thing which England has yet done for this most interesting part of her foreign empire. As such it cannot, I am persuaded, be the intention of those munificent societies and individuals who brought it into life, to abandon it to decay, or to suffer its energies to be cramped by the want of permanent support and encouragement ; while, from the reasons which I have urged, it is, after all, to England chiefly that we are to look for any thing permanent.

“ Of the scholarships which the Society has founded at Bishop’s College, I have filled up three ; the first with W. Addison Godfrey, son of a respectable person in Madras ; the second with C. Garstin, son of the Reverend Mr. Garstin, Colonial Chaplain in Ceylon ; and the third with Charles Driberg, son of Captain Driberg, of His Majesty’s Cingalese regiment ; all these youths were recommended by the archdeacon or acting archdeacon of their respective governments ; and all seem at present to afford a favourable promise of becoming valuable missionaries hereafter. The Tamul teacher whom I have mentioned as expected, was recommended to me by Mr. Mooyart, a gentleman of much respectability in Ceylon ; and the favourable opinion which he expressed was confirmed by the testimony of other persons, and by several of the young man’s own letters, which were shown me, and which evinced much good sense, modesty, and Christian feeling, and a very remarkable familiarity with the English language. He is of the Tamul race, and has been employed for some short time in an inferior office under His Majesty’s government at Batticoloa, of which canton his father is modeliar or native magistrate. Another youth of much promise, of the Cingalese race, is coming out, I trust, at the same

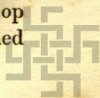
time as exhibitor, supported by the contributions of the principal Europeans in the island; and these are only two out of many of the best families and most promising talents which that island can show, who, if our means or the accommodations of the college had been competent to receive them, would have gladly come (some of them at their parents' own expense) to pursue their studies at Bishop's College.

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“ I have subjoined an account of the sums which I have drawn for and expended as almoner of the Society, and from the fund entrusted to me by its bounty. On the different items I must beg leave to offer a few observations.

“ The first was a donation to the metropolitan and clergy of the Syro-malayalim Churches in Southern India, for the relief of their wants, and particularly to be applied, at the Metropolitan's discretion, to the support of poor students in theology, in the College of Cotym. It was forwarded to and duly received by its objects, through the Rev. Messrs. Fenn and Bailey, missionaries in the employ of the Church Missionary Society, and exercising their functions in Travancore. As I had consulted the committee of the Society, before my departure from England, on the propriety of extending a part of their bounty to this most interesting and venerable, though poor and depressed, Church, I need say no more, than that I have abundant reason to know that its members, both clergy and laity, look up to the Church of England as their surest patron and friend on earth; and that the manner in which they continue to speak of my excellent predecessor, is most agreeable to those who value his worth, and most hopeful to all who anticipate their gradual reform from this increased approximation to Christians of a sounder doctrine, and a ritual less alloyed by superstition.

“ Mr. Hawtayne, as secretary to the diocesan committee of the Society, and superintendant of the schools under their management, had absolute need of the services of a moonshee, whose salary, as being employed in the service of the Society alone, Bishop Middleton (as Mr. Hawtayne assured me,) had been accustomed



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to defray from the sum entrusted by the Society. In discharging this bill, therefore, I considered myself as both rendering an act of justice to a meritorious agent of the Society, and as closely following the precedent set by Bishop Middleton.

“The Rev. Christian David, a pupil of Schwartz, and for many years a catechist in the employ of this Society, having come to Calcutta to receive Holy Orders, to qualify for the situation of colonial chaplain at Jaffna (to which he had been nominated by His Majesty’s government of that island,) was in considerable pecuniary difficulty, in part arising from the illness and death of one of his sons, and in part from the insufficiency of the allowance made him by the colonial government to meet the expences of so long a journey. I ventured therefore to assist him with 300 sicca rupees on account of the Society.

“Of the great need which was felt by the committees of Calcutta and Bombay of the sums which I advanced to them, I have already spoken, and I trust that the urgency of the occasion will acquit me in the eyes of the Society of an extravagant application of their fund.

“The same observation will apply to the two sums of 100*l*. each which I have applied to the necessities of Bishop’s College; to which I will only add that, independently of the merits of the case, both these grants materially operated in giving spirit and effect to the subscriptions in favour of the college, which I collected at Bombay, and am now collecting in Calcutta.

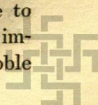
“Of the two bishops, to each of whom I presented a viaticum of 30*l*.; the first is a person of much importance to the cause of Christianity in India, being the metropolitan sent, after a lapse of many years, but according to ancient custom,—by the Syrian patriarch of Antioch,—to take charge of the Malayalim Church. He arrived in Bombay while I was there, in his way to the coast of Malabar, and fully satisfied me of the character with which he was invested, at the same time that he gave me a favourable impression of his good sense, candour, and modesty; and (in his attendance on Divine Service, and the Communion according

to our forms,) an auspicious presage of his friendly dispositions towards our Church. I left him at Bombay, awaiting the opportunity of a passage to Cochin or Allepee, to facilitate which the donation which I have mentioned was much needed, and very thankfully received. I am now about to send him a letter, which my learned friends Principal Mill and Mr. Robinson are engaged in translating into Syriac; and I hope, by God's blessing, to see something more both of him and his flock, in my proposed visitation to the south of the Peninsula.

"Bishop Joseph is an Armenian, and one of the suffragans of the Metropolitan Church of Anapatz. He also fell in my way at Bombay, and has been himself in distress, and engaged in a long journey to solicit alms from a small, and by no means wealthy, body of Christians, in behalf of a yet poorer, though a very numerous Christian community. I trust I was not wrong in esteeming him also a proper object of the Society's bounty.

"The Rev. Mr. Christian was for a considerable time most faithfully and actively occupied in superintending a circle of the Society's schools at Cossipoor, near Calcutta; and I have since removed him to a still more arduous and important field of duty,—in preaching the Gospel to the mountaineers of Rajmahal. The grant of 250 sicca rupees, was to enable him to perform a missionary journey among those interesting tribes.

"The last item of 100% is in aid of a Chapel, designed to be built in one of the most populous parts of Calcutta, to be served by the different missionaries of the Church of England who may be stationed within reach, and where service is to be performed in the Bengalee and Hindoostanee languages, but according to the Liturgy of our Church, and with all the usual and decent ornaments and adjuncts which our Church enjoins. From this measure, which is as yet untried in Calcutta, though it has succeeded admirably at Benares, Chunar, Meerut, and Agra, I anticipate a very powerful and advantageous effect on the native mind, extremely alive to what is graceful and decorous in external worship, and easily impressed by such language and sentiments as distinguish our noble



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Liturgy. Nor are they the Heathen or the Mussulmans only who may profit by the institution. Of the nominal Christians among the lower orders in Calcutta, a great proportion know little of any language but Bengalee and Hindoostanee,—and many of these, who are avowed followers of the Church of Rome, though in fact they are so grossly ignorant and degenerate, that they hardly know the name of Christ, might be drawn, it is hoped, by degrees, to attend a form of prayer, which, while its exterior ornaments would not disgust them by a too great departure from those to which they are accustomed, would convey its instructions to them in a tongue which they understand, and unite their hearts, as well as their lips and knees in the praise of Him whom they now most ignorantly worship. With the grant which I have ventured to bestow on them, I have a good hope that a sufficient fund is already raised for the completion of the Chapel.

“ I have only to add, that should the Society disapprove of any of these applications of their bounty, I shall most cheerfully replace the sum objected to; that I shall again have the honour of addressing a letter to them when I have visited their missions in the presidency of Madras; and that my earnest prayers are offered up for their continued prosperity and usefulness, and that the pleasure of the most High may long be seen to prosper in their hands.

“ I remain, Reverend and dear Sir,

“ Your faithful and obedient servant,

“ REGINALD CALCUTTA.”

To C. Lushington, Esq.

Chowringhee, Dec. 8, 1825.

“ MY DEAR SIR,

“ * * *

I feel that I ought not to conclude my letter, without some offer of congratulation on your becoming chief secretary; though, I confess, if that event is to put a stop to the official relations in which we have stood to each other, I should

be tempted to mingle regret on my own account, with the pleasure which I feel in every thing which contributes to your advantage or extended usefulness. As wishing well to India, however, and as having had many opportunities of appreciating, not only your private worth, but your unwearied diligence and excellent talents for business, I wish you and the public joy with all my heart; and trust that your health may long be spared to enable you to serve your country in this, and more profitable stations than this; more important there can hardly be.

“ Believe me, dear Sir,

“ Sincerely your obliged friend,

“ REGINALD CALCUTTA.”

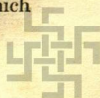
“ I have had repeated and earnest applications from Sincapoor for clerical aid, which I only refrained from forwarding to government before, because I did not apprehend that they had it in their power, under present circumstances, to render any assistance, and had no desire to plague you needlessly.”

*To the Honourable and Right Reverend the Lord Bishop of
Oxford.*

Calcutta, Dec. 18, 1825.

“ MY DEAR LORD,

“ You will receive, together with this note, a copy of the ‘ Huft Kolzoom ’ or ‘ Seven Oceans,’ a dictionary of the Hindostanee and Persian languages, compiled by the present King of Oude, and printed at his own press at Lucknow. It is said to be a work of some merit, and is, at least, a novelty as coming from the pen of a royal author, and printed at his expense in a situation where even the existence of a printing-press is a matter of some curiosity. As such I trust it may be thought not altogether unworthy of a place among the eastern treasures which our friend Knatchbull has added to All Souls’ library.



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"A learned friend of mine, Colonel Francklin, author of several works on the antiquities and geography of Hindostan and Persia, has taken charge of it, and will have the honour of presenting this letter to your Lordship on his visit to Oxford. He is a very estimable and gentlemanly old officer, and anxious to become known to the literary circles of England. Any attention which your Lordship may, without inconvenience, be able to show him, will be an additional favour conferred on,

" My dear Lord,

" Ever your obliged and faithful

" REGINALD CALCUTTA."

To N. Wallich, Esq. M.D.

Calcutta, Jan. 1826.

" MY DEAR SIR,

" I am most sincerely obliged, both on my own account, and that of the great and good man on whose behalf I applied to you, for your kind trouble in making up the precious collection of plants and seeds which you have specified. I apprehend that a desirable opportunity for sending them to Lord Grenville is likely to be afforded on the 21st of this month by the 'Minerva,' commanded by my friend Captain Probyn, to whom I will write immediately on the subject.

" I feel ashamed and grieved that I have not sooner sent you the inscription¹; but I have really been very busy, and am now only beginning sufficiently to see any way through my papers, to be able to attend to topics of literature, or find time for original composition.

" Believe me, dear Sir,

" Ever very truly your's,

" REGINALD CALCUTTA."

¹ To the memory of William Jack, Esq., assistant-surgeon on the Bengal establishment, which the Bishop had, at Dr. Wallich's request, undertaken to write. Mr. Jack died at Bencool, whither he had accompanied Sir T. Stamford Raffles, in 1822.

Soon after the Bishop's return from Ceylon, the high caste Hindoo, whom Mr. Hawtayne had converted in 1823, and whose baptism in the same year is related in the Bishop's journal¹, received the Sacrament, for the first time, in the cathedral. This man set an example of attachment to his new religion, which it might well become many of those who are born Christians to imitate. His family was respectable and affluent, but he himself was chiefly dependant on his friends for support; they used their utmost influence to induce him to renounce his faith, refused to hold any intercourse with him, and threatened to remove his means of subsistence. But, though suffering much from their persecution, he steadily resisted both threats and entreaties, and was, consequently, thrown in a great degree on the benevolence of Europeans for employment and support. His appearance at the altar was highly impressive; in the native dress, with the chuddah or muslin veil, worn by the better sort of Hindoos, almost concealing his face, he knelt alone, having waited till the last European had communicated. This man, at least, could not be accused of changing his religion on interested motives, inasmuch as obloquy from his countymen was his worldly portion, and he had to sustain as well the tears and reproaches of his friends, as the derision and malice of his enemies.

In December of this year, the Bishop admitted to episcopal ordination, together with several other candidates, AbdŪl Musseeh, a convert of Archdeacon Corrie's, a man of family, and gifted with great zeal and very considerable attainments. He resolved on this measure after much deliberation; several persons, whose opinions he respected, remonstrated with him strongly against it²; but he was too deeply persuaded of the advantages which were likely to accrue from thus connecting this venerable convert (who had pre-

¹ Bishop Heber's "Journal in India," Vol. i. p. 36, quarto edit. Vol. i. p. 46, octavo edit.

² These objections arose from the idea, that the re-ordination of Lutheran ministers was illegal and profane. The Bishop, in a letter to the Rev. Deacon Schmidt, published at the conclusion of his Journal in India, (Vol. ii. p. 426, quarto edit.; Vol. iii. p. 411, 8vo. edit.) clearly and satisfactorily explains the views which he took of this important subject.



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viously received Lutheran ordination,) with the English episcopal Church, that he was not diverted from his purpose. The short time which Abdûl Musseeh lived, proved that the views which the Bishop had taken were correct ; and his death, which happened in 1827, is a severe interruption to the progress of our religion among his countrymen. The ordination ceremony was, in every point of view, solemn and affecting. The Bishop read the service for Abdûl Musseeh, who did not understand English, in Hindostanee, with great fluency ; and there were present near twenty clergymen, all kneeling round the altar, and assisting in the holy act. Father Abraham, the Armenian suffragan from the patriarch of Jerusalem, with the Armenian vicar of Calcutta, was present, dressed in the black robes of his convent ; he sat at the Bishop's right-hand during prayers, entered with him the communion-rails, and laid his hand with his on the heads of the candidates. After the ceremony was concluded, they embraced at the door of the Church.

The Bishop had always encouraged an intimacy with the Armenian clergy wherever he had met them, in the hope that this ancient, though long oppressed Church, might derive much benefit from a close acquaintance with the forms and ritual of the English Church. With Father Abraham he had had frequent intercourse, both at Dacca and at Bombay ; an interchange of friendly visits had passed between them at Calcutta ; and the Armenian gave a remarkable proof of the influence which the Bishop had acquired over his mind, by requesting him to receive Mesrop David, a deacon in his Church and a relation of his own, into Bishop's College, that he might be instructed in the language and literature of our country.

Early in 1826, the Bishop, accompanied by Mr. Robinson, visited Chinsurah, about twenty miles from Calcutta, the station which, as has been mentioned, was ceded to England by the Dutch, and of which the spiritual concerns were placed by government in his hands. Mr. Morton, who was appointed to the mission, had been performing the duties for some months, and was living on terms of perfect amity with Mr. De La Croix, the Dutch mis-

sionary, who did not appear to entertain any jealous or hostile feelings towards the person who now occupied his situation in the mission. The Bishop preached on the Sunday which he passed at Chinsurah, both morning and evening; and was occupied the following morning in looking over an old house, which had long been the abode of bats and snakes, for the purpose of deciding on its capability of forming a permanent residence for the clergyman, and for the establishment of a school. He here caught a fever, which confined him to his room several days after his return to Calcutta. There was one peculiarity attending this illness, which the editor would not have mentioned, but for the belief that it had some connection with, and threw some light on the cause of the last fatal event at Trichinopoly. The affection of the head, with which a Bengal fever is invariably accompanied, produced so great a degree of deafness, that he could hardly hear the questions of the medical men who attended him. And this symptom did not immediately decrease as the fever abated. Soon after his recovery he sailed in the "Bussorah merchant" for Madras, where he arrived late in February.

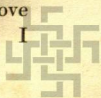
To Captain Manning.

Off Kedgerree, Feb. 3, 1826.

"MY DEAR MANNING,

"Many thanks for your friendly letter. I was sincerely sorry that I was not at home when you called, and that I was so busy that I had really no time to return your visit before I set off. We have since been detained by light and unfavourable winds in the river till this morning, when we have made some way, and hope to get rid of our pilot in the evening.

"I hope you are by this time quite well again, and am inclined to think that the severe discipline which you have undergone during your recent illness, may be of eventual advantage to your health. That it may be so, however, I hope you will, for your own and for Mrs. Manning's sake, as well as the many friends who love and value you, be more careful of yourself than you have been. I



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do not mean that you should be more *anxious*, for an over anxiety is, I think, the side on which you are apt to err; but that you should be more strictly abstemious than (forgive my saying so) I think you have lately been in your diet, and that you should wean your mind from a too careful and earnest attention to your own symptoms, both bodily and mental; learning to trust God more entirely and hopefully, that His providence and love for you in Jesus Christ, will do more, far more, for you than you can for yourself; and that if you cast your cares on Him, He *will* care for you!

“Excuse me, my amiable friend, for giving you these hints which are prompted by a sincere regard for you, and an earnest desire that you may be both healthy and happy. But the truth is, I have observed, during my late stay in Calcutta, that you sometimes took more variety both in dishes and in wine than seemed to suit your health; that I have been led to fear, I hardly know why, that you have sometimes resorted to still more seductive and dangerous palliations of the pain which you have, I know, often suffered; and that I have been long aware, that, in the honest humbleness of your contrite heart, you have thought more painfully of your own condition, than one who cherishes a firm faith on the Rock of Ages, and an ardent desire after holiness need to do. Remember who He is on whom you have hoped. Be sure that both body and soul are safe under His protection so long as we wait patiently on Him, and resist the temptations against which we are compelled to struggle; and believe me, that while this hope continues to increase in you, both body and soul will derive a daily increase of strength and cheerfulness.

“God Almighty bless you, my dear Manning, in your worldly and spiritual affairs! May He grant you a safe and prosperous voyage, and a happy reunion with your wife; and may He grant me, if it be His will, to see you again in health and happiness on earth, or, if not there, in a blessed eternity!

“Believe me ever your sincere friend,

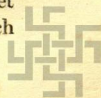
“REGINALD CALCUTTA.”

*To the Honourable and Right Reverend the Lord Bishop of
Oxford.**On the Ganges below Calcutta, Feb. 3, 1826.*

“ MY DEAR LORD,

“ I addressed a letter to your Lordship about a month ago, in which I introduced to your acquaintance and kind notice my friend Colonel Francklin, and requested permission to offer to the college library a copy of a Persian dictionary, lately published by the king of Oude, of which Colonel Francklin had taken charge. An accident prevented my sending it at that time, and I thought it best afterwards, to wait for the sailing of the East India Company's own ship ‘Thomas Grenville,’ with whose commander, Captain Manning, I am on terms of intimacy, and can rely on his taking every care of the package. I have added to the ‘Seven Oceans’ a copy of the first half of the ‘Shah Nameh,’ ‘Book of Kings,’ of the Persian poet Ferdusi, which has some merit as a specimen of Indo-Persian calligraphy, and was given me by the Guicwar Rajah, by whose order the copy had been made, and who, notwithstanding its unfinished state, attached considerable value to it. Will your Lordship have the kindness to offer both these works, in my name, to the library, and excuse the trouble which I give in addressing them to you, not being sure whether Berens yet holds the bursarial sceptre, which he wielded so long and so ably, or who may have succeeded him.

“ I trust that long ere this reaches you Sir Edward Paget will have been restored to his family and friends. I had the pleasure to see him just before he set sail, in better health, I think, and certainly in better spirits than he had been for many months before. He is sincerely loved and respected in India; but it is to Ceylon that we must go to hear his praises most perfectly. During my stay in that island, I often wished that he and Lady Harriet could have been present, invisible, to hear the manner in which



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they were both spoken of, and the interest felt by every body in their health and happiness.

"I am again embarked on my voyage to Madras, which presidency I have not yet visited. My purpose is, after a few weeks stay in the city itself, to make nearly the same tour which Bishop Middleton did in his first visitation, with the addition of Cannanore, Mysore, Bangalore, and Arcot. Even this will leave a vast tract of the Deckan and Central India, as yet untraversed, for another year; but the necessity of completing my work before the rainy season makes this inevitable. As it is, my engagements in Calcutta have detained me considerably too late; and I have been again, to my great sorrow, obliged to leave my wife and children behind, the advanced season making it unsafe for them to march with me. I have, however, the comfort of leaving them in good health. My own health has, with few exceptions, been as good in this country as it ever was in Europe.

"Believe me, my dear Lord,

"With much respect and regard,

"Sincerely your Lordship's obliged friend,

"REGINALD CALCUTTA.

"We are now, at length, in high spirits in Calcutta, after a period of severe political anxiety, on account of the capture of Bhurtpoor, and the expected peace with Ava. Good news was certainly very much wanted."

To the Rev. Anthony Hamilton, Secretary of the incorporated Society for the Propagation of the Gospel in Foreign Parts.

*Bussorah Merchant, Bay of Bengal,
February 18, 1826.*

"I enclose for the information of the incorporated Society for the Propagation of the Gospel, a copy of the proceedings of the diocesan committee, which I have succeeded in forming

in Calcutta for the same objects and on the same principles with that established in Bombay. To the amount of subscriptions and benefactions there stated, we must add a considerable collection after my sermon in St. John's Cathedral, and some other sums not yet inserted in the list, amounting altogether to about 1,300 sicca rupees. Some distinguished individuals, too, who have promised us their support, have not yet stated the amount which they propose to bestow. And as I have addressed letters to all the chaplains and ordained missionaries in the presidency and its provinces, exhorting them to preach in the Society's behalf; and have written also to every individual of wealth and influence whom I know, or to whom I could, with any show of propriety, address myself, I trust that the gross sum may yet be considerably augmented. It is, however, to be observed, that, as the new committee has taken on itself the support of the schools established in the neighbourhood of Calcutta by the Society for Promoting Christian Knowledge, very many of the annual *subscriptions* announced in this list are the same which were previously devoted for that purpose; and that from *this* fund the College must look for no considerable supply, either for its future buildings or regular monthly expences.

"I have deferred thus long transmitting this report to you, because I have been in anxious and daily expectation of important letters from Ceylon, both as to the progress and success of a similar institution which I set on foot in that island, during my visitation of it last year; and as to the time when we were to expect the arrival at Bishop's College of two native youths, of Tamulian and Cingalese extraction; the former of whom I had named to the vacant office of Tamul teacher, for which he is, in all ways, highly qualified; and the latter had been named by the governor, on my recommendation, as the first Cingalese exhibitor on a fund to be raised by private subscription. Not yet, however, having received any communication on the subject, either from Sir Edward Barnes, or the acting archdeacon, Mr. Glenie, I am unwilling to lose the comparative leisure which I enjoy on shipboard, both to report the actual state of the college

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and its concerns, and to offer my acknowledgements for your letter, and the copies of the statutes received by the 'Java,' early in last month.

" Though neither the funds hitherto collected, considerable as they certainly are, nor any which I can reasonably hope to receive from Ceylon, or to raise in Madras, for which city I am now sailing, are sufficient to secure the permanent support, or, for any long time together, to cover the monthly expences of the college, the supply which has been obtained is exceedingly cheering and seasonable ; and even before the arrival of the ' Java,' the Principal and I had been encouraged to begin the erection of the much-wanted printing-house, and to take measures for the gradual completion of the stalls, windows, pavement, &c. of the Chapel. The former, which before I left Calcutta had risen considerably above its basement, will consist of a compositors' room, thirty feet by twenty ; a press-room fifty by twenty ; two smaller rooms of twenty by fifteen, for the private office and sitting-room of the printer ; and on the first floor a warehouse for paper over the compositors' room, and two bed-rooms over the smaller rooms already mentioned. Its probable expense may be estimated at 20,000 sicca rupees, and I should apprehend that 7,000 more will be required to complete the Chapel, and 3,000 for the remaining roads and other external arrangements, including domestic offices for the professors and their families. The monthly expences of the college table and establishment, still seldom fall short, though managed on a very economical scale, of twelve or fifteen hundred sicca rupees, for which I need not repeat that the interest of the government securities, which only form its capital, are extremely and alarmingly inadequate. It must be remembered, however, that the same establishment which now serves for eight pupils, may, without any material increase of expense, serve for many more than the building will hold ; that when we have once room for a tolerable printing establishment, the returns of this will go some way towards bearing our other expenses, while those expenses will be, of course, very greatly lessened when we have got rid of the swarm of workmen who now

burthen us, It is, however, vexatious to observe how much greater all these expenses are found to be, than they were originally calculated (such of them as had been ever calculated on at all), and how much must yet be eventually done before the garden, pleasure-grounds, &c. of the college can be made of any use to the comfort and health of its inhabitants. I can only say that every estimate has been scrupulously examined and retrenched to its lowest necessary scale; and that some of the expenses, such as the necessity of repairing the roof of the chapel, which has been already attacked by white ants, are of a nature to which every building must, in this country, be exposed, and no more to be provided against than an earthquake or a hurricane.

“A report having reached me that the Company’s teak-forest, between the college and the botanic garden, was about to be cleared, and the ground applied to other purposes, I thought it highly desirable to petition government to grant the college about four acres which lie next to their premises. The soil is much of it a mere marsh, and the rest will require a good deal of expense to make it tolerable. But it is the only spot which can be turned into a kitchen-garden, which is much wanted; and even if this cannot be done, it will be of advantage, if we can obtain it, to keep off such possible erections (dock-yards, manufactories, or brick-kilns) as it might be our ill fortune to see there. I have as yet had no positive answer from government to my application.

“For the erection of the printing-house and the other necessary works, we have employed a firm of builders and upholsterers in Calcutta of the names of Burn and Currie. They are men of good character, and reckoned moderate in their charges; but are not competent to do more than execute in a workmanlike manner the plans and designs entrusted to them, and for which, in this case, I am myself chiefly answerable.

“To Mr., now archdeacon, Hawtayne, the college is much indebted, for the zeal and assiduity with which he discharged the duties of honorary bursar, before my return to Calcutta.

“I announced, I believe, in my last letter to the Society, the

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intended removal of their missionary, the Rev. Mr. Morton, from Tallygunge to the late Netherlandish colony of Chinsurah. I had the pleasure to find, on my return to Calcutta, that both Mr. Morton and Principal Mill, who, by my desire, accompanied him to his new station, had been extremely well received by the inhabitants, whether Dutch or English; and particularly by the gentlemen who exercised the supreme executive and judicial functions under the former government, (the Hon. Mr. Overbeck and Mr. Herklotz) and the Netherlandish missionary (the Rev. Mr. La Croix). To the urbanity and kindness of the two former gentlemen, I was myself much indebted in a visit which I afterwards paid to the scene of Mr. Morton's labours, and in which I was abundantly gratified by his diligent and exemplary exertions under very severe domestic affliction, as well as by the harmony and right spirit displayed by a numerous congregation, and the prospect held out of abundant future usefulness in this important and increasing station.

"It has been necessary for the college to hire a small house for Mr. Morton, at the monthly rent of fifty sicca rupees. Government, indeed, offered him the use of a large and handsome house, with a considerable extent of land, about two miles from the Church, on condition only that we should put it in repair. I was at first led to regard it as a very desirable possession, having a noble hall which would have served as a place of worship, and a school for native children, with ample accommodation besides for two married missionaries. But after contracting a severe fever in exploring its damp and long unoccupied apartments, I was compelled to give up the idea, on learning from Messrs. Burn and Currie that they could not undertake to put it in habitable repair for less than 14,000 sicca rupees. The Society's missionaries must, therefore, be content with apartments and schools of a more humble description.

"To assist Mr. Morton in his labours among the natives, I have engaged, on the behalf of the Society, the services of an Armenian named John Petrus, or Peters, who was formerly employed as a catechist, by the Baptists of Serampoor, but left their society several years ago. He speaks and reads English well, and

is recommended to me as speaking and writing Bengalee with uncommon elegance and fluency. The aid of a catechist thus qualified was greatly wanted by Mr. Morton, who, besides his Netherlandish and English flock, and the education of a numerous and sickly family, is actively and most usefully employed on a dictionary of the Bengalee language, and who needed, therefore, some relief in the daily superintendence of schools, and the similar labours for which Chinsurah affords abundant room. I should have preferred, indeed, supplying him with a catechist from Bishop's College, but there were none whom the Principal could recommend as yet fitted for such a situation. Mr. Peters is to receive a salary from the College of fifty sicca rupees per mensem; added to which, he has twenty rupees from government for acting as parish-clerk. The Church of Chinsurah is elegant, and has been fitted up by government since the transfer, *ad normam Ecclesiæ Anglicanæ*. Mr. Morton performs morning and evening service, and preaches twice on Sundays.

“Of Mr. Christian's exertions and prospects, I continue to receive very encouraging accounts, particularly from my learned and amiable friend Colonel Francklin, who not long since visited Calcutta from that part of the country. Mr. Christian had been engaged in a laborious journey among the Puharree tribes, during which he was stated to have incurred several hardships, as well as some serious danger from tigers. He might have performed the same circuit with much greater comfort and security, by accepting an invitation to join the party of Sir J. Stonehouse, collector of that district. But, in the modest and disinterested spirit which forms a conspicuous part of his character, he declined the offer, as apprehending that the bustle and parade attending an official progress would interfere with his means of obtaining access to the people, and with the lowly duties to which he has devoted himself.

“Mr. Twedde now occupies the missionary house at Tallygunge, and inspects the circle of schools formerly under the care of Mr. Morton. I hope, however, to be soon enabled to remove him to a much more important sphere of action, in communicating



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a knowledge of Christianity to the Garrows, a numerous and very warlike race of barbarians, who inhabit the mountains between Assam and the eastern provinces of Bengal, and who appear to be of a similar stock with the Puharrees, among whom Mr. Christian labours. Like the Puharrees, they were long the terror of the civilized inhabitants of the plain; and, more sanguinary as well as more powerful than they, resisted, till very lately, the power of the British government, and maintained many horrible customs, of which the most peculiar was the hoarding up in their houses, and using as a sort of current coin, the skulls of their enemies, in whose number all their lowland neighbours were included. The firmness and talents of Mr. Scott, the present political agent in Assam, have succeeded in weaning them from many of these abominations, and in reducing them to such a degree of subjection to government, as renders it safe for a missionary to reside among them. They now, like the Puharrees, are anxious to acquire the habits and arts of their conquerors; and, as being free from the prejudices of caste, appear to present a very favourable field for the labours of an active and judicious missionary. Mr. Scott has proposed to government the establishment of a school among them, which shall not only teach them a better religion, but a knowledge of the simpler arts, of agriculture and of medicine; and I have earnestly recommended Mr. Tweddle to government as a proper person to preside over the institution, in preference to some Moravian missionaries whom Mr. Scott had requested them to send for.

“Had I many missionaries to choose from, I do not know that I could have selected one better qualified for this important and interesting work. Mr. Tweddle is a man of exceedingly good temper, of strong nerves and robust constitution, patient and diligent in the instruction of children, accustomed from his birth to agricultural pursuits, taking much interest in all which relates to them, and who has already paid some attention to the husbandry and vegetable productions of this climate. He has acquired a good knowledge of Bengalee, and made some progress in Shanscrit; and though, on going to the Garrows he will have to learn a new

language, he will, doubtless, receive every assistance from the moonshees of Mr. Scott, in his intercourse with whom the knowledge which he has already gained will be most useful. I have also been enabled to recommend a very good young man to government, who is well qualified to conduct the medical part of the institution, and I am anxiously expecting to receive their determination on the subject.

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“ To succeed Mr. Tweddle at Tallygunge, Mr. De Melho will, I hope, ere long, be in some degree qualified. The country, indeed, round Calcutta, though very great good has been done in communicating knowledge to a number of children, has, from the first, been so unproductive in conversions, that I am inclined to regard it as one of the least promising fields of missionary labour in India. And though I would by no means neglect the schools which we have already established, I should hesitate in forming more, except in the immediate neighbourhood of Bishop's College. Nor should I, for a moment, allow it to enter into competition with such opportunities as Providence seems opening to us in other parts of India, where Europeans are less known, and the degrading habits of our lower ranks have less exerted their unhappy influence.

“ Mr. De Melho arrived in the ‘Java,’ with the senior and junior professors of Bishop's College, and their ladies, early in last month, after a very tedious and distressing voyage, but all in good health. The professors have now taken possession of their respective apartments, and assumed their functions; an event which has been most gratifying both to myself and the Principal, though, in the first instance, their ignorance of the language will prevent their being so great a relief to him as they soon may be expected to become. Mr. De Melho is also accommodated in the college, in the room which Bishop Middleton designed for the college records and muniments, the apartments appropriated for missionaries being more than filled by the printer and his presses. There are at present seven foundation students. There is also a non-foundation student, supported by the Church Missionary Society, and a



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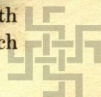
young Armenian deacon, Mesrop David, of whose admission as an inmate of the college, I shall shortly state the occasion.

“ It is well known to the Incorporated Society, that there is a considerable and rather wealthy population of Armenian Christians scattered through all the mercantile cities of the East, and in general, very advantageously distinguished by their industry, sobriety, punctual dealing, and attachment, even in Mohamedan and heathen countries, to the religion of their forefathers. To supply the spiritual wants of these scattered communities, and to collect from them the alms by which the mother Churches in their own country and at Jerusalem are, in a great degree, supported, the patriarchs of Jerusalem and Ecmiazin send round, from time to time, some of their suffragan bishops, and even archbishops, with commissions and characters not very unlike the ‘ nuntii’ of the court of Rome. It may be observed, indeed, that these prelates have seldom more than a titular connexion with any particular flocks, but constitute a sort of ‘ Sacred College,’ in attendance on their respective patriarchs, or employed as their agents in other scenes of action. The machinery, indeed, and titles of each patriarchate offer a striking resemblance in miniature to the court of Rome ; though these eastern patriarchates are guiltless of that exorbitant and anti-Christian assumption of power, which the rudeness of the western Church encouraged the bishops of Rome to venture on.

“ Of these itinerant bishops I met with three, while I was myself an itinerant, in different parts of India, and have always been glad to render them any hospitality or trifling services in my power. Those whom I met had the appearance and reputation of holy and humble men, extremely well disposed, as is the case with the majority of their clergy and laity, to think favourably of the doctrine and ritual of the English Church. With one of them, Mar Abraham, a suffragan of the patriarch of Jerusalem, whom I had known at Dacca, and now met again on my return to Calcutta, I have had several opportunities of friendly intercourse. He frequently visited at my house and at Bishop’s College ; he attended service in the

Cathedral, and assisted, with myself and my clergy, in an ordination of priests, on which occasion I gave him a seat at my right hand, and treated him, as I had previously done the Syrian metropolitan whom I met at Bombay, with the respect due to his apostolic character. My object has been in this, as in every other instance of intercourse with the eastern Christians, to acquire that sort of influence with them which may tend to their good, convincing them that the Church of England neither claims nor desires any pre-eminence or jurisdiction over them, and that we are only anxious to be the means of reviving learning and scriptural knowledge among their clergy, and increasing, in a spirit of brotherly good will, their usefulness and respectability.

“ Mar Abraham, I have reason to hope, was fully convinced of my sincerity. He appeared much pleased and impressed with our ordination service and other parts of our liturgy, which one of his flock translated for him. He complained, on more than one occasion, of the injury which their own forms had sustained by the interpolation of the Church of Rome, through which almost all the theological literature which his nation preserves has unfortunately long been filtered. He wrote of his own accord a strong letter to the new Syrian metropolitan of the Malayalim, exhorting him to shun the snares of the Romish Church, and to place confidence in our offered good will ; he readily became the bearer of a proposal from me to his patriarch, for printing Armenian ecclesiastical works at Bishop’s College, instead of at Venice ; and he gave a still stronger proof of his confidence, in requesting me, on his departure for Jerusalem, to take charge of a fine young man, a relation of his own, and a deacon in attendance on him, in order that he might receive some education at Bishop’s College in the English language, and more generally in western literature. He stated as a motive for this request, that his Church had long been anxious to obtain a more enlarged education for her clergy, and had long felt the inconvenience of deriving it through Rome and Venice ; that Mesrop David, being a young man of good abilities and with good friends, was likely to rise to considerable rank in the Church



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of Jerusalem ; and that, to that Church, the knowledge which he might obtain among us would probably be an essential advantage. He offered, at the same time, to pay for his board, but well knowing his poverty, I assured him that was needless.

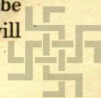
“ On communicating what had passed to the Principal and the college council, I had the satisfaction to find that they fully agreed with me in the importance of the advantages which might follow to the general cause of Christianity in the east, from such an opening, and in the propriety of doing every thing in our power to encourage the favourable dispositions of those who were thus willing to draw near us and to learn from us. The main difficulty which occurred was want of room ; but this was overcome by partitioning off from the place where Mr. Townshend keeps his paper, a cell, which though not large, is tolerably good, and better, as the young man himself observed, than the apartment which he had been accustomed to occupy on Mount Sion.

“ I am sensible, however, that the statutes by no means authorize our entertainment of such a guest, since he is neither a missionary employed by the Incorporated Society, nor even a member of the English Church. With regard, however, to the latter objection, it is a well known fact in India, that Bishop Middleton originally contemplated the possibility of the Malayalim students in divinity, (whose creeds and ritual are precisely the same with the Armenian) availing themselves of his college. And I believe I may appeal to my friend the late archdeacon of Bombay, who accompanied Bishop Middleton in his visit to Travancore, whether he did not actually make the proposal to the metropolitan Mar Dionysius, who declined it on the ground that the Malayalim could not bear to leave their native mountains. But that the precedent (which I shall take care to make sufficiently known) of an Armenian clergyman studying with us, will have a strong tendency to make even the Malayalim youth desirous of the same advantages, I have not the smallest doubt, any more than that it is the point most to be desired for the honour of the English Church, and the general interests of Christianity, that these Asiatic

Churches should be encouraged by all fair and Christian means to avail themselves of our institutions, and to join in our worship.

“ On these grounds it is my request that the Society would sanction the College council, by and with the special concurrence of the visitor, to admit as *foundation scholars*, not more than two students in divinity, being members of foreign episcopal Churches not in subordination to the see of Rome, and being ready to conform to the statutes and public worship of the college, without requiring from such persons, or on their behalf, the declaration that they have been ‘grounded in the doctrines of the Church of England;’ such foundation scholars to be distinguished from the rest by the name of ‘foreign ecclesiastical students.’ Such students to be admissible at any age above sixteen, which may seem to the visitor and college council not inconsistent with the purposes of Bishop’s College; but not to be admissible at an earlier age than sixteen, nor to remain in the college a longer time than three years, or till they shall have completed their twenty-second year. Provided always that such foreign students shall not be eligible as catechists or missionaries in the employ of the Incorporated Society; that neither the College nor Society shall be at any charge concerning them after the period of their education is completed, or in case it shall be found necessary to expell, or otherwise remove them from the College; and that the visitor shall specially report every case of such student’s admission, within three months after, to the Society, stating his name, nation, sect, and age, (so far as it can be ascertained) as well as all the circumstances under which he has judged it expedient to admit him. The place and manner of the lodging, dress, diet, &c. of such foreign students to be determined by the College council, with the concurrence of the visitor, with due deference to their age and previous habits.

“ I have also to request that, should this proposal seem proper to the Society, they will confirm the appointment, by the College council and visitor, of Mesrop David to the first of these studentships. At all events, it is my earnest hope that he may be allowed to remain as a non-foundation scholar; in which case I will



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myself pay any sum for his board which the College council may think reasonable.

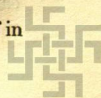
“ There is yet another point connected with the Church of Armenia, in which I have to request the munificent assistance of the Society. I have already mentioned the chance of a preference being given to the College press for the publication of the liturgies and other religious books employed by that Church. And I have to add that, in order to gratify the increasing curiosity and interest respecting us which has been excited among his nation, a young Armenian, named Johannes Avdall, resident in Calcutta, and a very good English scholar, has proposed, if encouraged by us, to undertake a translation of our liturgy, with a short account prefixed of the Church of England, its origin and reformation, which I purpose to draw up, if God gives me health and opportunity, in the course of my present journey. Should this beginning appear to produce a good effect, it may be followed up by other measures of the same kind, both in Armenian and in the other languages of Asia. For the Asiatic Churches our homilies are admirably calculated ; and a still stronger effect may perhaps be produced among them by a judicious selection from the works of SS. Chrysostom, Basil, Ephrem, Gregory of Nazianzen, and the other ecclesiastical writers whom the eastern Churches most reverence ; though, unfortunately, at present, they know little more of them than their names, and what pass for their pictures. To enable us to pursue these plans we shall, however, need the aid of the Society for Promoting Christian Knowledge, to whom I shall write as soon as our measures are somewhat more matured ; and we shall also need a good set of Armenian types, which we can get struck very neatly in Calcutta, and probably with greater accuracy, and at no more expence than they can be furnished in London or Paris. I say with greater accuracy, because we have here Armenian scholars on the spot to superintend the work, and because Principal Mill himself, who has kindly promised to pay particular attention to the studies of Mesrop David, has some thoughts of adding Armenian to the many languages of which he is already master. It is there-

fore my request, on behalf of the College, that we may be authorized to purchase the types in question.

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“ I have already stated that I am expecting from Ceylon a Tamul teacher on the foundation of the Society for Promoting Christian Knowledge, and a Cingalese youth, who is also to act as teacher of his native language, and who is to be supported as an exhibitioner or new foundation student, by the archidiaconal committee of the Society for Propagating the Gospel in Foreign Parts, which I established during my visitation of that island. The foundation of this committee was a grant of three hundred pounds which, at each visitation, the munificence of his Majesty's government places at the disposal of the Bishop for religious and charitable purposes connected with the island. This sum, under the circumstances of the case, I did not think myself warranted in applying immediately to the wants of Bishop's College; but I conceived that both Bishop's College would be materially assisted, and an immediate and obvious benefit conferred on the colony, if a fund could be raised and secured on landed property within the island, for the maintenance at Bishop's College of a native Cingalese youth, who, while he should be qualifying himself for holy orders as one of his Majesty's colonian chaplains, should also act as teacher of the Cingalese language to such foundation students as might be destined to supply the missions in that country. His excellency the Governor very cordially entered into these views, and a meeting was held under his auspices in the King's house, Colombo, the subscriptions at which, together with the collection made after my sermon, and the three hundred pounds already mentioned, amounted to above six hundred pounds, no inconsiderable sum to be raised at so short a notice and in so poor a colony, and which I yet hope to hear, on my arrival at Madras, has been greatly increased by the contributions expected from Jaffna, Trincomalee, &c. Even then it was more than sufficient, at the usual rate of interest in the colony, when put out at mortgage, to bear the expences of the proposed exhibitioner.

“ It is necessary to state, however, that I soon found (as if in



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confirmation of the opinion which I expressed to the Society in my comments on their statutes) that few people were disposed to found studentships, the patronage of which was to be vested in another. And it was urged, with reason, by the Governor, that as the object was to promote colonial chaplains, the government who paid those chaplains had an equitable right to select the youths whom it was proposed to educate for that purpose. I agreed, therefore, that the choice should rest permanently with the Governor, subject to the approbation of the College council and visitor, and according to the rules of eligibility laid down in the statutes. I could find no better way of promoting an object which I have greatly at heart, and to which, during my stay in Ceylon, my measures were chiefly directed, the raising up by degrees a body of well-educated parochial clergy among the Cingalese and Tamul Christians of that most interesting part of my diocese. I trust, therefore, that the incorporated Society will sanction what I have done, as, if not strictly statutable, yet consonant to the spirit of our institutions, and as what could not have been differently arranged without endangering the success of the whole measure, and at once depriving Bishop's College of a useful inmate, and the episcopal Church in Ceylon of a great probable advantage.

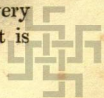
"It is proper to add that I then knew nothing of the sanction given by the colonial secretary to the government of Ceylon, to support a certain number of non-foundation students at the College. Nor, indeed, if I had done so, would it have materially altered my measures, since it is only necessary to witness the present state, compared with the possible future hopes of the native ecclesiastical establishment of Ceylon, to be convinced that not one or two, but four or six such students (if we could obtain maintenance for them,) will be no more than are exceedingly desirable.

"I have to thank the Society for the corrected and authenticated copy of the statutes, which has been deposited, with due care, in the archives of Bishop's College. I have also to thank them for the obliging manner in which they have, in many in-

stances, adopted the alterations which I suggested ; and, above all, I have to thank them for the gratifying confidence reposed in the Bishop of Calcutta, and which authorises him, as visitor, to propose, in cases of exigency, any fresh provisions or regulations consistent with the general principles on which the college is founded. Of such a privilege, I entreat them to believe that I am far removed from desiring to make any other than a very cautious and infrequent use. But the absolute necessity of some discretionary power will be apparent to every one who observes, how impossible it must be to provide before-hand, and at the distance of 15,000 miles, for all the possible contingencies of a country and state of society so different, in many respects, from all which the Christian Church has seen ; when every year has hitherto opened to us some new and unexpected field of exertion ; and where, not only Bishop's College, but the See of Calcutta itself, can thus far be regarded as no more than great and progressive experiments. Of this fact the two circumstances of Mesrop David, and the Cingalese exhibition, are, themselves, sufficient evidence, since I had, certainly, no idea, when I first addressed the society from this country, of the degree in which Bishop's College might be made available to the revival of the ancient Asiatic Churches, or of the materials and facilities afforded in Ceylon for raising up a native parochial clergy.

“ I am anxious to learn what number of scholarships the Society purposes to reserve in its own hands, and to supply, from its schools in England, in order that, now the college is complete, and furnished with its full machinery of professors and teachers, I may fill up, with the advice of my archdeacons, the remaining vacancies of the foundation.

“ For these there are abundant and promising candidates. From Ceylon, alone, the number might have been more than made up with native Christian youths, well-born, well-mannered, and well-educated in the principles of religion, and of the English grammar, by my valued friend the Reverend Mr. Armour, and, in every respect, answering to the description of persons from whom it is



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advisable to supply the missions of the south of Coromandel, and of Candy. At the Calcutta grammar-school, an institution much favoured by my distinguished predecessor, are two exhibitions expressly supported by some wealthy and benevolent individuals of the mixed or Indo-Briton stock, in the hope that the youths who hold them may become qualified to obtain scholarships on your foundation; and from all which I have heard of Vepery and the south, I conceive that in those provinces likewise the difficulty will be in selection only.

“ Nor should it be forgotten, that though the present fabric is really able to contain, with health and moderate comfort, but a small number of pupils, yet it will be for the interest of the Incorporated Society, as it will undoubtedly be for the probable interest of sound religion, and Christian civilization in the east, not only that the numbers of their own foundation should be complete, but that every assistance should be courted, by every fair means, from other friendly quarters, to increase the number of students, even though a considerable increase of buildings should be found, as it doubtless will be found, indispensable. The chief annual expence of the college to the Incorporated Society, is the payment of the professors' salaries. The most costly part, by far (more costly than all the others put together,) of its buildings, have been the hall, the library, the college Chapel, and the printer's establishment. We have, or shall have, all these on a scale which would do no discredit to a European university. We have three professors, four native teachers, (perhaps five,) and we have seven foundation, and one non-foundation student. The establishment which your Society has furnished is abundantly sufficient for forty; and if we had any thing like that number, the endowments or monthly payments of each particular student would far more than make up for the increased expence which his diet and clothing would bring on us; while the college would present a spectacle illustrious to Asia and to the world; and the talent and distinguished learning of the professors whom you have sent out would make themselves felt in their effects, I will not say from the Indus to the

Ganges, but, as appearances now indicate, from Jerusalem to the furthest limits to which British arms, or commerce, or enterprize have made the east accessible to us.

“ I must not, however, go on too fast in such pleasing anticipations, since, with every increase of the number of foundation students which should be courted or accepted by us, there are some circumstances which must always be taken into account, without which we shall be only treasuring up disappointment to ourselves and the Christian world. Whoever founds a scholarship, should be prepared also to support, at least, a catechist or a missionary. Without this precaution, and unless the college has some security that its pupils when properly qualified, will find employ and support, we shall have the lamentable spectacle of youths growing past their best in monkish idleness within our walls; or, what is still worse, and more painful, be compelled to thrust out to want many promising pupils, for whom, when their education is completed, we have neither employment nor harbour. The allowance of a catechist cannot be less than a hundred sicca rupees per mensem. That made by the Society to their missions, is, I really think, sufficient, excepting that, in every instance, we have as yet found it absolutely necessary, if we could not furnish them with a residence, to pay their house-rent. With native missionaries, however, a far less allowance would be sufficient, and of such, in future, I should, on many accounts, prefer the selection. In the case of non-foundation students, the College has no responsibility of the kind; and of these, whether native, European, or country born, I sincerely hope to see a gradual increase of numbers.

“ I conclude that I am to continue to draw on the Society in England, for the allowances of fifty pounds yearly for each of the students on their foundation at Bishop's College. From what I have already observed they will be aware that this sum, at present, falls short of the expense; but that as the number increases, it will become more nearly adequate. I conclude also, as the Society has no assets in Bengal, except the money appropriated to the Mid-



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dleton scholarships, I must also depend on England for the maintenance of the catechist whom we shall shortly be prepared to send (where his aid is much needed) to Mr. Christian at Boglipoor.

“ I have omitted to state that the three professors have, with my entire approbation, gratuitously undertaken the service of the East India Company’s Chapel at Howrah, situated immediately opposite to Calcutta, which, by the departure of Archdeacon Hawtayne, was left without a clergyman, and to which government are unable at present to assign a resident chaplain. They have thus kept together a respectable and highly interesting congregation, of which the greater part would have been else scattered among different sectaries, while the duties which they have undertaken, can in no degree interfere with their more appropriate duties in Bishop’s College.

“ They have also, with my approbation, made an arrangement with Dr. Stewart, the staff-surgeon at Howrah, to give his professional attendance to the college, and (I am happy to add) to instruct the elder students, at their leisure hours, in surgery and pharmacy. It gives me also pleasure to state that government have, at my request, authorized the members and inmates of the college to obtain medicines gratis from the public dispensary.

“ I remain, dear Sir,

“ With every good wish for the continual welfare of the Society,

“ Your very faithful and obedient servant,

“ REGINALD CALCUTTA.

“ *Madras, March 2.*—I have found, since my arrival in this city, that, both here and in other parts of southern India, where the Armenians are numerous, they have recourse, where they have not access to the ministry of their own clergy, to that of our Church ; on which, indeed, some of the most opulent and respectable are, at all times, regular attendants. These Armenians, who constitute the bulk of the nation, are called by the clergyman who informed me of the fact, (the Rev. Mr. Roy) ‘ Protestant Armenians,’ and are themselves fond of the name.”

CHAPTER XXVIII.

Extracts from Archdeacon Robinson's publication—Dissensions among the Syrian Bishops—Kindness of Sir T. Munro—Station of Vepery—Poonamallee—Observation of caste—Church at Madras.

THE following extracts are, with the author's permission, taken from a work which has lately appeared, entitled "the last days of Bishop Heber," written by Mr. Robinson, the present Archdeacon of Madras.

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"*February 2d. Ship Bussorah Merchant.*—We joined the ship this morning, I fear with the prospect of a long voyage to Madras. * * * *

"*February 3d.*—Our progress is very slow down the river, but it enables us to get acquainted with the passengers, and arrange every thing with greater comfort before the voyage begins. The Bishop came into my cabin after breakfast, and said he found that, besides the European crew, there was a detachment of invalid soldiers on board returning to England, probably in a very ignorant and demoralized state, after their long residence in this country; and that he thought we might be exceedingly useful to them in the course of the voyage. He proposed therefore that we should go down alternately every morning to instruct them and pray with them. I begged him not to interrupt his own more important avocations for these lower duties, which I would gladly undertake alone, if he would commission me to do so; but he would by no means consent to relinquish his share in them. 'I have too little,' said he, 'in my situation, of these pastoral duties



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which are so useful to the minister as well as to his people; and I am delighted at the opportunity thus unexpectedly afforded me:—it will remind me of dear Hodnet. Besides, it is possible that the very circumstance of my going down may impress them more strongly, and incline them more to listen to us both.' He had his prayer-book in his hand, and after speaking to the commanding-officer went below immediately. Is not this worthy of a bishop? What inexpressible dignity do such simple labours add to his high and sacred office! We had family prayers in the cuddy after tea, which will be continued during the voyage. I need not tell you that all the passengers gladly assented to the proposal. What is there that he could ask that they would not assent to? for all are delighted, even on this short acquaintance, with the life and variety of his conversation and the gentleness of his manners.

"*February 4th.*—On going down to the poor soldiers this morning, I found the effect of the Bishop's visit yesterday to be just what might have been expected. His kindness and condescension have prepared them to receive with thankfulness all that is said to them; and before I began to read, they could not help saying as they collected round me, 'only think of such a great man as the Bishop coming between decks to pray with such poor fellows as we are!' Who can tell what good may result from these humble efforts?—greater perhaps than from his more public and splendid labours, which are followed by the admiration of the world. These are unseen and unknown; * * but *his Father which seeth in secret himself shall reward him openly.*

* * * * *

"*February 5th, Sunday.*—The Pilot left us at mid-day, and the ship was in too much confusion to have service on deck in the morning: the Bishop preached to the men below. This evening we had prayers in the cuddy, the whole crew standing on the outside, and the Bishop preached an excellent plain sermon on 'the parable of the sower.'

"*February 6th.*—I was sitting reading in my cabin this morning, when the Bishop came in and shewed me an interesting letter

he has lately received, and which has much affected him, giving him an account of the last hours of a friend of his, of high genius and talent, who for twenty years, from the time when he first entered the Church, has been laid by from all public duty by asthma, and thus confined almost entirely to the bosom of his own family. By this painful and (as he himself thought) necessary discipline his spirit was purified and prepared for Heaven. The Bishop says he was often struck with the strong influence of religion, which his example and conversation diffused through every branch of the noble family to which he belonged. I went down and preached to the men as usual this morning, and one of them who had been in the hospital at Meerut, when the Bishop was there last year, requested me to ask his Lordship to confirm him, if it could be done on board. He seems a well disposed man, and the Bishop has consented to do it on Sunday next if he finds him prepared. It will probably be the first time the ordinance was ever administered in a ship.

“ The Bishop is busily employed re-writing his charge for Madras. After delivering it there it will be printed ; but not till he has gone through the south, and is able to speak of the success of missionary labours from his own knowledge. He means to add notes, containing much valuable information of that kind, and which from *him* will come with weight and authority. He asked me to-night if I thought he ought to publish as much as he had written in answer to the Abbè Dubois. I told him, certainly ; that the Abbè's work had done much harm in a large circle, and that though others had answered him, a ‘ blow from his great hammer was still wanted. He was kind enough to say he would show the manuscript before it went to press. He says the report given of it in the Calcutta papers was so accurately and well done, that his friends concluded at home he had already published it, and quarrelled with him for not sending them copies ; and that he had been much affected by the last letter which he had received from his aged mother, who on reading the extracts in the newspapers, writes to him that she understands the tenderness of his



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motive in not sending her a copy, lest he should alarm her fears by his mention of the climate, as one '*where labour is often death.*'

"*February 11th.*—This has been a day of great sorrow on board to a poor mother who is mourning over her infant child, and a scene of instruction to us all. The lady in the opposite cabin to mine, in very weak health herself, is going to England, taking with her a sickly infant of two months old, and leaving her husband in Calcutta. It was seized with convulsions this morning, and after lingering through the day, has just breathed its last sigh. The Bishop has been repeatedly in the cabin, comforting and praying with her; and in the intervals I hear him weeping and praying for her in his own. I have never seen such tenderness, never such humble exercise of Christian love. Alas! how his spirit shames us all! I thank God that I have seen his tears, that I have heard his prayers, his conversation with the afflicted mother, and his own private reflections on it. It has made me love him more, and has given me a lesson of tenderness in visiting the afflicted that I trust will not be in vain. I did not do him justice. I did not think he was more fitted (as he really is) for the sick-room and the dying-bed, than the crowded audience and the theatre of the world.

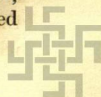
"*February 12th.*—We committed the poor baby's body to the deep at sun-rise, and the Bishop read the service himself. The afflicted mother is very ill, and seems very grateful for his kind attentions. It is a solemn service; but how full of peace is the death of a little innocent, and what unspeakable consolation to a parent's heart, that there is no shade of doubt as to its eternal state, that 'of such is the kingdom of Heaven!' We had prayers on deck as usual, and the Bishop preached on 'the good Shepherd.' I spent two hours in his cabin after the service in very interesting conversation on the subject of angels, and the several emblematic visions of St. John, Ezekiel, and Isaiah. This evening he has spent chiefly in the cabin of the poor bereaved mother; and while she was bitterly lamenting her loss, instead of checking her expressions of impatience, and *prescribing* to her the duty of submission, he told

her the following beautiful apologue, as one with which he had himself been much affected.—‘A shepherd was mourning over the death of his favourite child, and in the passionate and rebellious feeling of his heart was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger, of grave and venerable appearance, stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him :—“When you select one of these lambs from the flock, you choose the best and most beautiful among them. Why should you murmur because I, the good Shepherd of the sheep, have selected from those which you have nourished for me, the one that was most fitted for my eternal fold ?” The mysterious stranger was seen no more, and the father’s heart was comforted.’

“*February 25th.*—We anchored in Madras Roads this morning, and left the ship in an accommodation-boat, which the beach-master had sent to convey the Bishop on shore. The manner in which all persons on board, the crew as well as the passengers and invalids took their leave of the Bishop, showed how much he had endeared himself to them in the course of the voyage ; and as the ship will probably be detained here a week, he has invited the lady who has already been so much indebted to his kindness in her affliction, to spend that time with us, promising to send a carriage for her in the evening, when he had ascertained what apartments he had it in his power to offer her. He was much amused with the uncouth and primitive structure of the boat, which, he said, might well pass for the gig of Noah’s ark, its lofty sides, the high-raised benches of the rowers, and the noisy, but not unmusical song with which they accompanied their oars, as they conveyed us through the surf, which happened to be much more quiet than usual¹.”

Had the Bishop’s voyage to Madras taken place in December, according to his original plan, he would have been accompanied

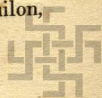
¹ Last days of Bishop Heber, p. 86—88. p. 90—96.



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by his family ; and even late as it was he had intended taking them to the Nielghur hills to remain during his visitation of the southern missions ; but Sir Thomas Munro had informed him that no accommodations could be procured on those mountains, unless houses were built on purpose, and for this there was not sufficient time. To take his children through those provinces at so late a season, he was assured by all who were acquainted with the climate, would be highly dangerous, and many, alas ! unavailingly, urged him, on his own account, to delay his journey till the next cold season. But, although he would not expose his family to this risk, he resolved on incurring it himself rather than defer the interests of so important a part of the diocese to some future opportunity. There was much, indeed, which required the exercise of his judgement, discretion and powers of conciliation, in that presidency ; though when he left Calcutta he was ignorant of the storm raised in the Syrian Church, by the opposition made to the claims of the new metropolitan, Mar Athanasius, by the Bishops Philoxenus and Dionysius, which was much augmented by his own violent conduct.

The Bishop had met Athanasius at Bombay, when on his way to the Malabar coast with letters from the patriarch of Antioch, and had treated him with the same brotherly kindness which he had always shown towards the heads of the various Christian Churches in the east ; he had supplied him with money to prosecute his voyage, and given him letters to some of the principal Europeans on the coast. On his arrival at Madras, he heard with pain of the dissensions which his appearance had occasioned in that venerable Church, and which had been much increased by the unfortunate detention of a letter which the Bishop had written to Athanasius, and given to the care of Mr. Doran, one of the Madras missionaries. This letter was again forwarded by other hands, but it was never delivered to Mar Athanasius, although it reached Travancore some days before he was banished the country, and might, also, have been sent after him to Quilon, where he was detained for several days, waiting for a ship.



This transaction is related at some length in the Appendix to the Bishop's Journal, and requires no further explanation. Mar Athanasius must have left India in great bitterness of spirit; he could not but suppose that the Bishop's (apparent) silence proceeded either from forgetfulness of the promise of protection given him at Bombay, or from an intention of taking a decided part with his opponents. The editor hoped that Mr. Robinson's letter to the patriarch of Antioch, which is published with her husband's Journal¹, would have placed the business in its true light; but that letter seems not to have been received, and a report was prevalent in Madras, in 1829, that Athanasius had been shipwrecked on his return to Syria.

The kindness with which the Bishop was received by Sir Thomas Munro, and by all the members of the Madras government, has been recorded by himself in his Journal; but the editor cannot refrain from alluding to it here with the warmest feelings of gratitude, accompanied with deep regret that this excellent man was not permitted to return to his family, and to his native land².

With his accustomed indifference to personal comforts, the Bishop had only applied for the services of a native doctor on his visitation, in case of illness among his escort and servants; but the government not only appointed Mr. Hyne, one of the best surgeons on the Madras establishment to attend him, but commissioned Captain Harkness, who had the command of the escort, to provide other medical assistance, should Mr. Hyne be himself taken ill. Colonel Taylor, the town-major, provided a sufficient number of tents, elephants, &c. to ensure him as much comfort in the journey as the heat of the weather would admit; and every precaution which kindness and forethought could command for his safety was taken; but with all this, a feeling prophetic of the fatal event seems to have existed in Sir Thomas Munro's mind; for he more than once

¹ Bishop Heber's "Journal in India," Vol. II. p. 482, quarto edit. Vol. III. p. 484, octavo edit.

² Sir Thomas Munro died of cholera morbus on the 6th of July, 1827, when he was on the point of leaving India.



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expressed an earnest wish that "the Bishop's visitation might end well."

The Madras male and female orphan schools attracted much of the Bishop's attention. It was in the former of these institutions that Dr. Bell first became acquainted with the plan for education, which, under his name, has been so generally adopted in England. The Bishop examined many of the boys, and wrote to the editor of the pleasure which he had received from witnessing the progress they were making, and from seeing their happy and healthy appearance¹. On the same day he held a confirmation, when nearly five hundred persons received the sacred rite, a number far greater than any which he had previously seen, at the same time, in India.

During his short residence at Madras, the Bishop visited the establishment of the Christian Knowledge Society at Vepery, and examined all the schools connected with the institution. The native schools especially excited his admiration, and he mentioned them with warm praise to the editor, in a letter published in the "Correspondence," at the conclusion of his Journal². "He was delighted with the new Church, a beautiful building of simple

¹ The Report made of the state of these schools for the year 1826, concludes with the following paragraph :

"But amidst these subjects for gratulation as well as thankfulness, there is one circumstance, which, while it overcasts some of the bright prospects of these charities, painfully claims the attention of the Directors : it is the melancholy death of the Right Reverend the Lord Bishop of Calcutta. During the short period of his residence at this presidency, Bishop Heber honoured the Asylums with a visit ; and on that occasion, having condescended to examine the children in each school, his lordship was pleased to express his extreme gratification at the efficiency of the institutions, the healthy appearance and regularity of the children, as well as their proficiency in learning. Grateful as the approbation of this virtuous and distinguished Prelate was, affording encouragement to future exertions, and the hope of additional patronage, it now serves to increase the regret occasioned by his removal from these scenes of his usefulness. In paying this humble tribute of respect to the memory of the beloved and revered Bishop, the Directors are individually and collectively persuaded, they do but express the sympathising feelings of a sorrowing flock, at the loss of so worthy a pastor ! a loss which all charitable institutions, in common with those under consideration, must deeply deplore."

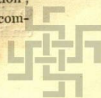
² Vol. II. p. 448, quarto edit. Vol. III. p. 441, octavo edit.

gothic, the only Church of that style in India, and he shook hands with Mr. Law the architect, complimenting him on the ingenuity and skill, which, without ever having seen any specimen of Gothic architecture, had achieved so much under so many disadvantages. His own skilful eye and classical taste, which has been formed on the purest models of the art, detected some few violations of propriety, particularly in the western door and the ornaments of the eastern window; but these suggestions only increased the value of his general admiration of this really beautiful and noble structure. He was particularly struck with the good taste which, by placing the pulpit and reading-desk on each side of the aisle, gave from every part of the Church a full and uninterrupted view of the recess of the altar, which is well raised and of excellent proportions. It is his wish that in every Church the altar should be the first and chief object, and that it should be rather more elevated than is usually the case. He intimated his intention to the committee, of consecrating the Church on his return to the presidency, when the furniture of the interior is expected to be completed¹. The remark he made on the state of this mission was, "that although he had visited several native congregations in the North of India, and in Ceylon, he had not met with one which gave him so much pleasure, or held out so fair a promise of future good." Of the two excellent missionaries who presided over it, Dr. Rottler, and Mr. Haubroe, the Bishop spoke in terms of the highest praise, at a public meeting of the Society in Madras².

The rapid approach of the hot season did not permit of his seeing more than the principal objects of interest in this mission, and the consideration of many very important points in connection

¹ Last Days of Bishop Heber, p. 102, 103.

² At the commencement of 1829, good old Dr. Rottler was still living, but in a state of great feebleness. Even then he preached every Sunday morning to his Tamul congregation; his chief anxiety was that he might live to finish his Tamul dictionary, which was almost completed, and was being printed in the mission press at Vepery.



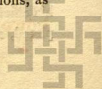
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with it, he reserved for a future opportunity. He remarked to Mr. Robinson that Vepery was the proper place for the establishment of a seminary for the education of native Christian youths intended for holy orders, dependant on, and auxiliary to Bishop's College, but on a far less expensive scale; and he thought that at some future period it might appear a very important object to the Society for the Propagation of the Gospel ¹.

"*March 9th.*—The Bishop visited the military station of Poonamalee, about ten miles distant from Madras, where there is a *depôt* for recruits on their first arrival from England, a considerable number of pensioners, and an asylum for the children of soldiers. All these circumstances conspire to make it a most important sphere of clerical labour, comprising as it does a very large number of those who require catechetical instruction, the young and healthy who have not yet lost the good impressions of their early education, and the veteran who has much to unlearn after a long life, perhaps, of vicious indulgence. Many of these pensioners are allowed to live at Tripassore, about eighteen miles further inland, and which is occasionally visited by the chaplain of Poonamalee.

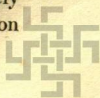
* * * * * There is a small Church here which was consecrated by Bishop Middleton in 1816; but it is much disfigured by an

¹ Vepery is a very important missionary station on various accounts; it is in the centre of a large Christian, native, and half-caste population, possesses a considerable printing establishment, and from its vicinity to Madras, is peculiarly calculated for the instruction of missionaries on their first arrival, while it is immediately under the controul of the Societies for Propagating the Gospel, and for Promoting Christian Knowledge. Archdeacon Robinson, in a letter to the editor, gives the following information relative to the mission in 1829. "The new schools at Vepery are nearly finished, and their completion will not only greatly improve that department of the mission, but make room for better arrangements in the printing office, which is now much cramped. The great want in this, as in all the other missions which I have seen, is that of native, or country born catechists. We are forming a seminary for their education, under the immediate inspection of the missionary with whom they are hereafter to serve, in each separate mission for its own supply, with the addition at Vepery of an upper class, to which boys of promising disposition and talents may be brought from the out-stations, as candidates for holy orders, under the more direct superintendence of the archdeacon.



enormous pulpit which completely conceals the altar. The Bishop requested that this might be removed and given to Mr. Sawyer's Tamil chapel, and something smaller and less unsightly substituted for it. He exceedingly dislikes the prevailing custom of intercepting the view of the communion table, and recommends the adoption, in all cases, of two light desks, one on each side of the aisle, and raised by a few steps from the level of the floor, as in the new church at Vepery.

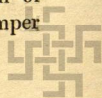
“ Divine Service commenced at ten o'clock, when the Bishop administered confirmation to one hundred and five candidates. While I was arranging them and receiving their tickets, it appeared that several others, who had not previously been examined, were very desirous of being admitted if possible. His Lordship, when I mentioned this to him, desired me to examine them, and promised, if I found them properly instructed, to hold a second service for that purpose in the afternoon, being very unwilling to reject any whom he could conscientiously admit, from the great uncertainty whether a similar opportunity might ever again be afforded them. His address after the morning service had particular reference to these new candidates. Fourteen of these, among whom was an old pensioner, I thought sufficiently prepared; but there was one young woman who came with her little boy, and thinking him too young, I advised her to keep him back till the Bishop's return to Madras. She had stood behind the rest while I was speaking to them, and when I had finished, came forward with much feeling, and begged that she might herself be admitted. She wept much, was evidently in declining health, and there was a sincerity and earnestness in her whole manner that affected the Bishop most powerfully, ‘ Bring them both to me,’ he said, ‘ who knows whether they may live to wish for it again ?’ The Evening Service and the second confirmation was at three o'clock. The Bishop addressed them also in his usual impressive manner, and at five o'clock we set out on our return home. We had scarcely however left the door, when we found another congregation



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anxiously expecting him. Mr. Sawyer, one of the Church missionaries at Madras, has built a small Chapel here, with a school-room and catechist's house. He has a similar establishment at Tripassore, and some other neighbouring places, which are branches of his mission, and to each of which he makes an occasional visit. We found here seventy or eighty persons assembled, and the Bishop repeated several of the Collects and the Lord's Prayer, and dismissed them with the benediction.

“ While I was engaged with the candidates between the morning and evening services, the Bishop was writing an answer to an important communication he received yesterday, and in the result of which he is much interested. It appears that a considerable number of poor native Christians, employed about the beach, have built by subscription a good Church for their own use; and though nominally Roman Catholics, yet being dissatisfied with the neglect they have experienced from their own pastors, they are just balancing whether they shall not seize the opportunity of our Bishop's presence at Madras, to make the building, which is nearly finished, a Protestant Church, and request the services of a clergyman of the Church of England. This proposition no doubt originates chiefly in the extraordinary feeling of personal respect and affection, with which all classes, native as well as European, through all the gradations of society, regard the Bishop; for it is altogether their own act, uninfluenced by any persuasion of their superiors. If it should take effect, it will be an important stride of our Church before that of Rome, and will be a strong additional proof of the excellent effect of our episcopal establishment, not only for the support, but also the peaceable extension of the Church. His Lordship has written to say, that, if this should be their determination, he will, with great pleasure, consecrate the Church when he returns, will preach to them himself in Portuguese during his residence at Madras, and fix among them a regularly ordained minister. He mentioned to me his intention of appointing Mr. Sawyer to this new duty, as one whose temper



and conduct had given him much pleasure. It is well for the Bishop that the journey will give him some respite; many such days of labour, together with that characteristic earnestness with which he enters into every new plan of usefulness, would soon exhaust a stronger frame than his. How little idea have our friends in England what the labours of an Indian bishop really are¹!"

The question of the observance or abolition of caste among the native Christian converts, which had caused so much disturbance in the southern missions, was here again brought before the Bishop. He deferred coming to any decision on a subject of such importance, till he had himself seen and examined into its merits in the course of his approaching visitation; but he desired that all the information which could be procured concerning it might be laid before him, and appointed a select committee of the Society for Promoting Christian Knowledge, to make more particular enquiries into the case. From Chillumbrum he also wrote the following letter on the subject to Mr. Schreivogel.

To the Reverend D. Schreivogel.

Chillumbrum, March 21, 1826.

"REVEREND AND DEAR SIR,

"I wrote yesterday to Dr. Cæmmerer to express my regret at not being able to visit you at Tranquebar. Since that time, having again looked over your letter to me, as well as that which you sent on the subject of *distinctions of caste*, and of other customs yet remaining among the native Christians, which you reprobate as heathenish and improper, I have been led to wish for some explanation of those customs and of your reasons for objecting to them, of which the latter, as expressed in those papers (to deal freely with you,) do not seem to me satisfactory. With regard to the distinctions of caste, as yet maintained by professing Christians, it appears that they are manifested in desiring

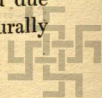
¹ Last Days of Bishop Heber, p. 107—112.



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separate seats in Church ; in going up at different times to receive the holy communion ; in insisting on their children having different sides of the school ; in refusing to eat, drink, or associate with those of a different caste.

“ Now it is desirable to know whether these are insisted on as *religious* or as merely *civil* distinctions ; whether as arising from a greater supposed purity and blessedness in the soodras over the pariahs ; or whether they are not badges of nobility and ancient pedigree such as those which in Spain, even among the poorest classes, divide the old Spaniards and Castilians from persons of mixed blood,—and in the United States of North America entirely exclude negroes and mulattos, however free and wealthy, from familiar intercourse with the whites ; also whether the Christians of high caste adhere to these distinctions, as supposing that there is any *real value* in them, or merely out of fear to lose the society and respect of their neighbours and relations ? If these questions are answered in the affirmative (as they have been very solemnly by the Reverend Christian David in answer to my repeated enquiries,) I confess that I do not think the evil so great as to be insufferable, or to justify the ministers of Christ in repelling from the communion those who adhere to them, though it may be that the spirit of pride, (from which they flow) should, by gentle means, be corrected as far as possible. We all know, that in Europe, persons of noble birth or great fortune claim and possess precedence in our Churches, and I have already observed that the whites take the same priority to themselves in America. But there is no reason for this but custom, inasmuch as a gentleman and a beggar are as much equals in God’s sight as a soodra and a pariah. The reason why a Christian gentleman conforms to these rules is, because by acting differently he would lose influence with those of his own degree in society, and a soodra may say the same thing, and does say it. It seems then to me, that this distinction of castes in Church may still be allowed to continue, provided due care is taken to teach our congregations that they are all naturally equal.

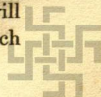


“ With regard to their private meals and social intercourse, it seems to me that we have still less business to interfere. ‘ For meat and drink destroy not him for whom Christ died !’ In the schools, indeed, and among the children, taking places, &c. must be arranged, as it appears to me, without regard to caste, but even here caution should be observed to disgust no man needlessly.

“ I perceive you object very strongly to certain ceremonies usual in marriages, such as going in procession through the streets with music, erecting a pendal, &c. On what grounds of reason or Scripture do you object to these ? Are they idolatrous ? are they necessarily or usually attended with uncleanness or indecency ? In what respect do they essentially differ from those ancient ceremonies which are known on the like occasions to have been practised among the Jews, to which both the prophets and our Saviour make repeated allusions without ever blaming them, and which, judging from analogy, must have been practised at that very marriage of Cana, which our Lord sanctioned by his presence ?

“ Again, it appears that one of your principal causes of complaint against the Danish government has been, that they would not sanction the sentence of excommunication pronounced against a person who had dancing girls in his house, and another who had acted some theatrical part. Now here, too, I much want information. Were the dances indecent in themselves ? Were the performers persons of notoriously indecent character, prostitutes, or servants of some heathen temple, or did you object to the dancing itself as unchristian, and a fit ground for excommunication ? In like manner, was the acting on a public stage, and for money ? was the drama indecent or immoral ? or was it (as from the little which I yet know of Indian customs I am led to suspect) one of those masqued fooleries in which the common people of Germany and England often indulge at Christmas and harvest home ; and which, though they may sometimes be abused, are not regarded as in themselves criminal, or worthy of ecclesiastical censure ?

“ My reasons for asking information on these subjects will be plain, when I mention that the question of caste, and of such



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practices as these, has been referred to my consideration both by the Christians and missionaries of Vepery; and that in order to gain more light on the subject, a select committee of the Society for Promoting Christian Knowledge has been, at my desire, appointed. In the meantime, I am most anxious to learn from every quarter, especially from a Christian minister of your experience and high character, the real truth of the case. God forbid that we should encourage or suffer any of our converts to go on in practices either antichristian or immoral; but (I will speak plainly with you as one brother in Christ should with another,) I have also some fears that recent missionaries have been more scrupulous in these matters than need requires, and than was thought fit by Schwartz and his companions. God forbid that we should wink at sin! But God forbid also, that we should make the narrow gate of life narrower than Christ has made it, or deal less favourably with the prejudices of this people, than St. Paul and the primitive Church dealt with the almost similar prejudices of the Jewish converts!

“It has occurred to me that if either you or Dr. Cæmmerer (to whom pray offer my best wishes and respects) could find time on Easter Monday to come over to meet me at Tanjore, my doubts might be the better cleared one way or the other, and other matters might be discussed in a few words, of much advantage to the cause of missions in this country.

“I remain, reverend and dear Sir,

“Your faithful and obedient servant,

“REGINALD CALCUTTA.”

Before the Bishop left Madras he was requested by some of its principal inhabitants to print the sermons which he preached within that presidency, a request with which he promised compliance. “Several times as we have been riding by St. George’s,” Mr. Robinson goes on to say, “he has remarked its beautiful structure rising amidst the palms that surround it, as a striking

emblem of the peaceful and gradual establishment of Christianity in India; and to-day as we were going to Church, he promised to make a sketch of St. George's for the frontispiece of the little volume, with this appropriate motto

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"Crescite felices, eoa crescite palmæ¹."

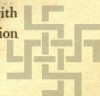
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"*March 11th.*—We went in our robes to Lady Munro, to whom the Bishop presented the vote of thanks from the Society for Promoting Christian Knowledge, for her kind patronage, particularly of the schools at Vepery, to which she has been in the habit of presenting annual prizes from her own bounty. I have seldom witnessed a more interesting or affecting picture: the beauty and gracefulness of Lady Munro, the grave and commanding figure of the Governor, the youthful appearance and simple dignity of the dear Bishop, the beloved of all beholders, presented a scene such as few can ever hope to witness. Sir Thomas listened with deep interest to every word that the Bishop addressed to her, and then said, while he pressed his hand, and the tears were rolling down his venerable cheeks—'My Lord, it will be in vain for me after this to preach humility to Lady Munro; she will be proud of this day to the latest hour she lives.' 'God bless you, Sir Thomas!' was the only answer the feelings of the Bishop allowed him to make—'and God bless *you*, my Lord!' was the earnest and affectionate reply."

* * * * *

"*March 12th.*—The Bishop preached to an overflowing congregation, at the Chapel in the Black Town in the morning, and great expedition having been used in completing the preparations for lighting St. George's, he preached the first evening lecture there, which he has established instead of the former afternoon service. The Church was crowded to excess, and the Bishop's fare-

¹ In fulfilment of her husband's wishes, the editor has published all these sermons, with a drawing of the Church. The motto she had, unfortunately, forgotten; and her application for it to Mr. Robinson was not answered in time to allow of its insertion in the volume.



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well address from the words ‘*he sent them away*,’ was a forcible and touching appeal to the hearts of his audience, especially begging them to continue their attendance at this new service, which he had suggested for their greater comfort, and charging them to remember him in their prayers¹.” * * * *

To the Venerable Archdeacon Hawtayne.

Madras, March, 1826.

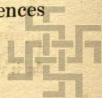
“DEAR MR. ARCHDEACON,

“Not long before I left Calcutta I received a letter from the Reverend Mr. Carr, garrison chaplain of Bombay and commissioner at that time for the exercise of the archidiaconal duties in that presidency, inclosing copies of a correspondence between Major-General Sir Lionel Smith, &c. and the Reverend Mr. Goode, chaplain of Poonah, on the hardships to which soldiers and the followers of a camp are liable, in consequence of chaplains refusing to marry them without the usual preliminaries of banns or licence.

“The Major-general there states (and his opinion appears to be confirmed by that of Mr. Goode,) that the sudden changes of residence and other circumstances, to which a military life is liable in India, must render, in very many instances, the publication of banns impossible: while the expence of a licence (arising from the high stamp duty, and the fees required by the officers of His Majesty’s supreme courts of judicature,) puts it no less beyond the reach of the persons in whose behalf he makes the application.

“The subject thus brought before my notice has very long occupied much of my most anxious thought; and, from the best information which I have been enabled to collect, it appears to me that the grievance complained of is by no means imaginary or trifling, and that it may be, and has been, attended with consequences

¹ Bishop Heber’s Last Days, p. 114—118.



extremely injurious to the happiness of individuals, and the public interests of morality and religion.

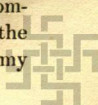
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“ It is certain, however, that the chaplain of Poonah did no more than his duty in refusing to celebrate a marriage without these previous requisites,—inasmuch, as in so doing, he conformed to the canons of the Church, and to a specific direction for their careful observance in this particular, which, as I understand, was issued by Bishop Middleton.

“ On the other hand, I find, that till that injunction was issued, it was the uniform practice of chaplains in India, to celebrate such military marriages without banns, or any other licence than a written permission from the officer commanding the regiment to which the parties belonged : a practice which, I understand, is also followed by His Majesty's military chaplains, when attached to corps on foreign service ; and which, therefore, by a parity of circumstances, may seem no less allowable in these remote and newly conquered countries. It appears too, that a compliance with the letter of the canons has been found actually impossible in many parts of India ; and that, more particularly in the Upper Provinces of the presidency of Bengal, the chaplains have continued their former practice, Bishop Middleton's injunction to the contrary notwithstanding.

“ I conceive, indeed, with sincere respect for the opinion of a man so good and wise as my excellent predecessor, that the terms and provisions of the two canons on which his injunction is founded, are, on the face of things, in many instances, inapplicable to the state of Christian society in British India, since banns are impossible or nugatory in stations which a clergyman only visits once a month ; or where the parties are, perhaps, a hundred miles distant from the nearest place of worship ; while in canon ci. the use of licences is restricted expressly to persons of ‘ a state and quality ’ superior to that of a common soldier or camp follower.

“ In order, therefore, to meet as far as possible the evils complained of till some further instructions can be received from the Lord Archbishop of Canterbury, (to whom I have thought it my



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duty to refer the question¹;) you will oblige me by informing the clergy of your archdeaconry, that they are at liberty to celebrate the marriages of military persons, soldiers, female followers of the camp, suttlers, or others subject to martial law, under the rank of commissioned officers, without banns or licence, and by virtue of a written permission signed by the commanding officer of the station, garrison, or detachment to which such soldier or military person belongs.

“ Such permission must, however, be presented to the officiating clergyman, at least, two days before the celebration of the marriage, unless, *for some urgent cause*, he may see fit to be satisfied with a shorter notice.

“ If any doubts arise as to the propriety of the connexion, the clergyman shall not delay to make due enquiry, both personally from the parties and otherwise; and, should it appear to him that any lawful impediment exists, to suspend the ceremony till he receives further satisfaction, reporting the same immediately to the commanding officer, and, if need be, to the archdeacon and the bishop.

“ I remain, dear Mr. Archdeacon,

“ Your faithful and obedient servant,

“ REGINALD CALCUTTA.”

¹ The letter to the Archbishop of Canterbury which is here referred to, was written during the Bishop's voyage from Calcutta to Madras, and has since been published in the Correspondence, in his Journal in India, Vol. II. p. 430, quarto edit. Vol. III. p. 417, octavo edit.



CHAPTER XXIX.

The Bishop leaves Madras—Pondicherry—Mission at Cuddalore—Preference given to the heathens before Christians—Plans for improving the mission—Visit from the country priest of the Tanjore mission—Remarks on colonization and administration of justice—The Bishop arrives at Tanjore—Monument of Schwartz—Raja of Tanjore—Illness of Dr. Hyne—Contemplated improvement of the Tanjore missions—Visit to the Raja—Missionaries at Tanjore—The Bishop's arrival at Trichinopoly—His last public acts—Conclusion.

“ *March 13th.*—WE left Madras this afternoon, after a fortnight of great enjoyment, as well as exertion. The novelty and variety of the objects that have engaged the Bishop's attention, the excellence of the public institutions, and the foundation of missionary labours in the venerable establishments at Vepery, have all conspired to excite the strongest interest in favour of Madras ; and no where has his own character been more justly appreciated. He has been particularly gratified by observing the harmony that so happily prevails among the clergy, and their disinterested kindness in assisting each other, and even seeking for opportunities of extending their sphere of usefulness. This was particularly shown in the readiness with which they embraced his arrangement for the afternoon service at the Fort Church, in consequence of which, Messrs Roy, Moorsom, and Denton, will take that duty in rotation with the chaplain of St. Mary's. On the whole, I am sure he leaves Madras with cordial feelings of attachment to the inhabitants, and encreasing interest in this important portion of his diocese.

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“ *March 17th.*—We arrived at Pondicherry after an intensely hot march, and found our tents pitched on a burning sand, about a mile from the town. The road is not unlike that from Galle to Colombo, with abundance of palmyra, and the country, though sandy, not at all destitute of cultivation. After breakfast the police-master arrived with a message of welcome from the French governor, and half an hour after, one of his aides-de-camp brought an invitation to an early dinner, and a guard of honour to remain with the Bishop. The Curè of Pondicherry, Padre Felice, a Capuchin from Italy, sent a very civil message begging the Bishop to use his garden-house which is in the neighbourhood of our tents; but as we must march to-morrow in order to reach Cuddalore before Sunday, his Lordship declined accepting it: we did not therefore see the Curè. We were received at government-house in a most cordial and hospitable manner, and among the guests at dinner, the Bishop was pleased to find the Viscompte de Richmond, who has lately arrived from Europe, to succeed to the government, and brought letters for his Lordship from Mr. Elphinstone at Bombay. He is an accomplished man, and has travelled much in India, Persia, and many countries of Europe. His fellow-traveller, Monsieur Belanger, is also an intelligent young man; and an old gentleman, who has employed many years in antiquarian researches, and seen much of the northern provinces of Hindostan, was not the least amusing of the party. The conversation between these gentlemen and the Bishop was lively and brilliant. He talks French with considerable ease and fluency, and it would be difficult for men of any country to start a subject of conversation, however foreign from his own immediate pursuits, with which his various and discursive reading has not made him in some degree familiar; there is a playfulness also in his mode of communicating what he knows, and a tact and consideration for the national and literary prejudices of others, that particularly endeared him to the little circle of to-day.

* * * * *

“ On my return to government-house, I found the Bishop had

been requested to confirm four young persons, the children of an English officer deceased by a French lady. We went immediately to their house, and he spent an hour in examining and conversing with them on the subject of religion. I was much struck with the patience and earnestness of his manner in this interesting service, and not only the ease but the manifest delight with which he left the crowded party of the Governor, which was anxiously waiting his return, for this unexpected call of duty. The fatigue of travelling, the excessive heat and the constant engagements of the day had all been extremely exhausting, and we have to march at three to-morrow morning; yet he did not shorten in any degree what it was right to say. He expressed great pleasure in their answers and general appearance, and after confirming them, returned for a short time to the government-house, and retired early to his tent. He has invited the young officer who came with the guard of honour this morning, to accompany us to Tanjore¹.

The Bishop arrived at Cuddalore on the 18th, where he was hospitably received by Colonel Frazer. The mission at this place is one of the oldest in the south of India; it was founded in 1736 by an individual, Mr. Schultze, and its Church was built in 1766, principally out of the ruins of the fort (St. David), which had been destroyed by war. Its pecuniary circumstances were such as ought, with proper management, to render it almost independant of the parent Society, and one of the most flourishing and richest of its establishments. But the Bishop had the mortification to find that, from the misconduct of a former missionary, now dead, its affairs had been for years gradually falling into decay. The Church was much out of repair, the school-room in a very wretched state, with a master unequal to his duties, while sources from which considerable funds might be drawn, were either totally neglected, or appropriated to objects unconnected with the establishment. An estate on which there is a village called "Padre Cottagam," or the "Minister's Farm," which had been granted to the mission by the

¹ Last Days of Bishop Heber, p. 126—130.



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Madras government in 1760, had been seized on for debt in 1821, by the then collector of Tanjore. This farm is situated on a small island formed by the windings of the river Coleroon in the district of Tanjore, and is remarkable for its fertility. By good management it might be brought to produce a yearly rent of 500 rupees; while the original debt of 523, had, at the time of the Bishop's arrival, been reduced, by a part of the land being in cultivation, to 300 rupees. To this neglected mission the Society for Promoting Christian Knowledge had requested the Bishop's particular attention, and in 1825 had voted a sum of money for the necessary buildings and repairs. It occasioned him much trouble and anxious consideration; he went over the premises, examined its various buildings, and consulted the best informed natives, as well as Europeans, on its resources, and on the most effectual means of restoring it to that degree of usefulness and prosperity of which it was capable. Among the memoranda which he left, and which were to form the basis of a letter intended to be written to the Christian Knowledge Society, were the following observations on Cuddalore.

"It is not as a source of income, but as the nucleus of a Christian agricultural population, that this property appears to me most valuable. There is no want of colonists of such a description; a considerable number from Tranquebar, well recommended by Dr. Cæmmerer, have applied for permission to settle there; and other industrious Christian families might be easily selected from Cuddalore, and perhaps, Tanjore. The space would afford accommodation and nourishment, as I am informed by a native tussildar, for fifty or sixty families. Give them the land, in small lots and on easy terms, as tenants at will, build a Church and fix a missionary there, and what an opening would not this give to the spread of the Gospel? By God's blessing and the help of benevolent individuals, other lands might be purchased in the same neighbourhood, the parish would grow larger and larger, and the schools, the Church, the every thing but the missionary's salary might be de-

frayed by the very moderate rate of the cultivators. These last, indeed, might be only required, for some years to pay the government tax, and a proportionate rent on that land which was tax free. They would be thus encouraged to clear away jungle, repair dams, &c.; the property at present worthless, would get good heart; and a population now poor, dependant, and idle, would be trained up in habits of industry and comfort. It would be necessary, however, for the Society for Promoting Christian Knowledge to pay the debt to government, and to purchase the land in question from the Cuddalore mission, who might otherwise mismanage it. It will also be necessary to advance the first year a small sum to the cultivators, (200 rupees Mr. Rosen says will be abundantly sufficient) and above all to pay a missionary and a catechist. Mr. Rosen also talked of a headman at a handsome salary being necessary to oversee the cultivation; but I cannot see why each peasant should not cultivate his little lot for himself, without such a go-between. All disputes might be referred to the missionary."

The following remark was also found in the same paper of memoranda, which affords an additional proof of the tendency which exists almost all over India to the employment of the heathen, in preference to the Christian part of the community; a system which met with the Bishop's warmest reprobation, and would have been, had his life been spared, the subject of unceasing remonstrances with the authorities both at home and in India.

"The cultivated fields in the neighbourhood of this place, (Cuddalore) are let to heathens, though Mr. Rosen complains that the Christians are universally in want of employment. He urges, however, that the Christians, being very poor, would be wretched paymasters, and that they would be discontented if they had not the lands at a proportionably easy rent."

It was the Bishop's intention to urge the employment of Christians on the mission lands in all cases where it was practicable,

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as the advantage thus bestowed on the community would far repay the sacrifice incurred by their inability, for a few years, to pay such high rents as the heathen tenants. With reference to the school, the Bishop wrote, "The present school-room is a wretched ruinous building, adjoining the Church-yard, entirely unfit for its purpose¹. On the other side of the Church, and so near it as at present to be a dangerous nuisance, there is a native house and garden, which might afford good accommodation for the schools, school-master, and catechists, and might be purchased for seventy-five pagodas. This would be a very desirable acquisition if the money could be raised²."

To the Right Honourable Charles W. Williams Wynn.

Carnatic, March, 1826.

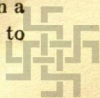
" * * * You ask me in your last letter my thoughts about colonization. I rather think I gave them you in a letter from Pertâbghur in Malwah. Indiscriminate colonization would only add to the numbers, already much too great, of starving adventurers, who, in every branch of industry, unless aided by great capitals, would be undersold by the frugal and imitative natives. Retired servants of the Company, however, and others, commanding a certain large sum, and a certificate of character, might be permitted, I think with advantage, to purchase land; and if the duties on Indian sugars and manufactures were taken off, would thrive both as planters and cotton spinners. But this free trade must precede all other measures. The only place where any extended colonization of a purely agricultural kind could be formed, would be, perhaps, the Neelghurree hills, which are said by many well informed persons in this presidency to be well adapted to European labourers. But such labourers, though they might

¹ This school-room has since been rebuilt.

² On Mr. Robinson's return to Cuddalore, after the fatal event at Trichinopoly, he examined this house and garden, and agreed so entirely with the Bishop as to the advantage of their being attached to the mission, that, as the property was then on sale, he advised Mr. Rosen to make the purchase.

feed themselves, would, for want of a market, always remain in poverty. It might, however, be one advantageous vent for the wretched and daily increasing half-caste population, and, perhaps, for the poor native Christians who are now sadly discouraged. The experiment, Sir Thomas Munro says, is about to be tried with some of the military pensioners.

“ But there is one point which, the more I have seen of India, since I left Bengal for the first time, has more and more impressed itself on my mind. Neither native nor European agriculturist, I think, can thrive at the present rate of taxation. Half the gross produce of the soil is demanded by government, and this, which is nearly the average rate wherever there is not a permanent settlement, is sadly too much to leave an adequate provision for the peasant, even with the usual frugal habits of Indians, and the very inartificial and cheap manner in which they cultivate the land. Still more is it an effectual bar to every thing like improvement; it keeps the people, even in favourable years, in a state of abject penury; and when the crop fails, in even a slight degree, it involves a necessity on the part of government of enormous outlays, in the way of remission and distribution, which, after all, do not prevent men, women, and children dying in the streets by droves, and the roads being strewn with carcasses. In Bengal, where, independent of its exuberant fertility, there is a permanent assessment, famine is unknown. In Hindostan, on the other hand, I found a general feeling among the king's officers, and I myself was led, from some circumstances, to agree with them, that the peasantry in the Company's provinces are, on the whole, worse off, poorer, and more dispirited than the subjects of the native princes; and here, in Madras, where the soil is, generally speaking, poor, the difference is said to be still more marked. The fact is, no native prince demands the rent which we do; and making every allowance for the superior regularity of our system, &c., I met with very few public men who will not, in confidence, own their belief that the people are overtaxed, and that the country is in a gradual state of impoverishment. The collectors do not like to



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make this avowal officially. Indeed, now and then, a very able collector succeeds in lowering the rate to the people, while, by diligence, he increases it to the state. But, in general, all gloomy pictures are avoided by them as reflecting on themselves, and drawing on them censure from the secretaries at Madras or Calcutta; while these, in their turn, plead the earnestness with which the Directors at home press for more money.

"I am convinced that it is only necessary to draw less money from the peasants, and to spend more of what is drawn within the country, to open some door to Indian industry in Europe, and to admit the natives of India to some greater share in the magistracy of their own people, to make this empire as durable as it would be happy. But as things now go on, though I do not detract any part of the praise which I have, on other occasions bestowed on the general conduct of the Company's servants, their modesty, their diligence, and integrity, I do not think the present empire can be durable.

"I have sometimes wished that its immediate management were transferred to the crown. But what I saw in Ceylon makes me think this a doubtful remedy, unless the government, and, above all, the *people* of England were convinced that no country can bear to pay so large a revenue to foreigners, as to those who spend their wealth within their own borders; and that most of the causes which once made these countries wealthy, have ceased to exist in proportion as the industry and ingenuity of England have rivalled and excelled them. Even Bengal is taxed highly, not indeed directly on its land, but in salt and other duties. But B ngal is naturally of such exuberant fertility, that whoever has seen it alone will form a too flattering estimate of these vast countries.

"In a country thus situated, unless some concomitant change occurs, it seems plain that a colonist would generally find nothing but disappointment and mendicancy."

"*March 21st.*—We left our excellent host at Cuddalore, and made a night's run to Chillumbrum, a mode of travelling which

the Bishop exceedingly dislikes, but it is necessary in order to enable us to spend Easter-day at Tanjore. The heat in our tents to day, with all the appliances of tatties, &c. was intense; we could not reduce it below 97° 1."

On Good Friday, the 24th of March, the Bishop set off at three o'clock in the morning, and arrived at Combaconum at seven, where he preached. In the course of the day the country priest of the Tanjore mission, who was accidentally there, was introduced to him. The appearance and manner of the old man struck the Bishop very forcibly, and he not only made many enquiries into the state of the mission, and the success he had met with among his heathen brethren, but asked with great interest many particulars about himself, his family, and his prospects. He then expected him to take leave, but perceiving that he still lingered as if in expectation of something more, the Bishop enquired of one of the missionaries whether the old man expected a present. On being informed that it was a custom among the Tamul Christians never to leave the presence of a minister whom they respected, without receiving his blessing, he immediately rose, and fervently blessing the old man, he said, "I will bless them all,—the good people!"

The Bishop was accompanied on his further progress to Tanjore, by six missionaries. Before he left Combaconum, he gave John Devasagayam, a native catechist, a prayer-book with his own name written in it, "that he might not forget him."

The native Christians at Tranquebar, expressed through their missionary a very earnest desire to see their Bishop among them; but it was impossible to gratify their wishes, as the lateness of the season rendered so great a deviation from his intended route impracticable. "Tell them, however," he said "that I hope to see them all in Heaven!"

On the 25th of March the Bishop arrived at Tanjore, where he was most kindly received by Captain and Mrs. Fyfe. An extract from Mr. Robinson's letter to the Society for Promoting Christian

¹ Last Days of Bishop Heber, p. 139.



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Knowledge, written when the scene was fresh in his memory, will convey to the reader, far more forcibly than any words the editor can use, the impression of that deep and pure delight with which her husband contemplated this mission, the establishment and, for a long time, the residence of the apostolic Schwartz¹.

“ It was at Tanjore, in the institutions of the venerable Schwartz, in the labours of those excellent men who have succeeded him on the same field, and in the numerous Churches of native Christians which they have founded and built up, that his interest was most strongly excited, and the energies of his powerful mind most earnestly employed. He lived, alas ! only to feel how much there was of future usefulness before him if his life were spared ; to witness, with deep and holy pleasure, the numbers, the apparent devotion, the regularity and Christian order of the several congregations assembled round him ; to mourn over the contracted means at the disposal of the missionaries (which in truth is the only limit to the extension of their usefulness), and to collect such minute and accurate information, and make such immediate arrangements as the shortness of his time, and the magnitude of his other avocations allowed.”

* * * * *

“ After dinner the Bishop walked over the premises of the

¹ For the greater part of the particulars relative to the Bishop's visitation of the southern missions, of his views for their extension and greater efficiency, and of his intended representations on their behalf to government, and to the parent societies in England, the editor is indebted to Mr. Robinson, who, on his return to Calcutta, in the summer of 1826, made her acquainted with all her husband's plans, as well as with the measures which he had himself adopted for their furtherance, after Christian India was deprived of her powerful intercessor.

With a heartfelt, but melancholy satisfaction, the editor takes this opportunity of paying the tribute of gratitude which she owes to Mr. Robinson, for the many friendly and important services he rendered her husband during the eight months their connexion lasted. By the energy and judgement with which he followed up his plans, and made his suggestions and wishes known in those quarters where alone they could meet with their accomplishment, he averted, as far as was possible, the fatal consequences with which the Bishop's sudden removal threatened the interests of the southern missions ; while by his eloquence and deep feeling in recording his virtues, he has added an unfading wreath to the garland which consecrates his memory. See Mr. Robinson's funeral sermon preached at Trichinopoly, April 9th.

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mission, visited Schwartz's chapel, hallowed by the grave of the apostolic man, and copied the inscription on the stone which covers it, interesting as being the composition of the Rajah himself, and certainly the only specimen of English verse ever attempted by a prince of India. He was particularly pleased with the natural simplicity of expression in the last lines.

Sacred to the Memory
of the

REVEREND CHRISTIAN FREDERICK SCHWARTZ,

Missionary to the Honourable Society
for Promoting Christian Knowledge
in London,

who departed this life
on the 13th of February, 1798,
Aged 71 years and 4 months.

Firm wast thou, humble and wise,
Honest, pure, free from disguise ;
Father of orphans, the widow's support,
Comfort in sorrow of every sort,
To the benighted dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me :
May I, my father, be worthy of thee,
Wishes and prayeth thy Sarabojee.

“ The Chapel is of the simplest order, with a semi-circular recess for the altar at the east end ; the tomb of Schwartz is just before the reading-desk in front of the altar. Before the southern entrance are the trees under which the venerable father used to sit and receive the reports of the catechists and examine the children just before the daily evening Service. Immediately adjoining the chapel was Schwartz's cottage, on the site of which, but considerably enlarged from the former foundations, Mr. Sperschneider has built a house which would be an excellent rectory in England. The mission garden is very large, and we saw there many native



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Christians, among whom one was presented to the Bishop as one of the few who have offices under government : he is a writer in the rajah's service.

“March 26th, Easter Day.”—The Bishop preached this morning in the Mission Church in the fort, all the clergy present assisting in the Service. His text was from Rev. i. 8. ‘I am He that liveth and was dead, and behold I am alive for evermore.’ Many of the native Christians, who understand English, were there, and entertained his Lordship, after the Service, that he would allow them a copy of his sermon. He promised to make some alterations in the style, so as to bring it nearer to their comprehensions, and have it translated for them into Tamul. I assisted him in the administration of the Sacrament to thirty communicants of the English, and fifty-seven of the native congregation ; to each of the latter we repeated the words in Tamul. The interest of this Service, in itself most interesting, was greatly heightened by the delight and animation of the Bishop, the presence of so many missionaries, whose labours were before us, and all the associations of the place in which we were assembled, built by the venerable Schwartz, whose monument, erected by the affection of the Rajah, adorns the western end of the Church. The groupe in white marble, by Flaxman, represents the good man on his death bed, Gerické standing behind him, the Rajah at his side, two native attendants and three children of his school around his bed. I did not learn who wrote the inscription ; which, though not perhaps all one might have wished on such a subject, yet records with strict propriety and truth, the singular homage paid to his high character by contending princes, and the influence of his counsels in the settlement of the principality. This was also gratefully acknowledged by the Court of Directors in the monument raised to his memory in the Fort Church at Madras.



To the memory of the

REVEREND CHRISTIAN FREDERICK SCHWARTZ,

Born at Sonnenburg of Neumark, in the kingdom of Prussia,
the 26th of October, 1726,
and died at Tanjore, the 13th of February, 1798,
in the 72nd year of his age.

Devoted from his early manhood to the office of

Missionary in the East,
the similarity of his situation to that of
the first preachers of the Gospel
produced in him a peculiar resemblance to
the simple sanctity of the
Apostolic character.

His natural vivacity won the affection,
as his unspotted probity and purity of life
alike commanded the
reverence of the

Christian, Mahomedan, and Hindu.

For sovereign princes, Hindu and Mahomedan,
selected this humble Pastor
as the medium of political negotiation with
the British Government:

and the very marble that here records his virtues

was raised by
the liberal affection and esteem of the
Raja of Tanjore,
Maha Raja Serfojee¹.

These memorials of the Rajah's veneration for the memory of Schwartz, reflect no less honour on himself than on the object of his filial affection; but in the daily increasing number of converts, in the Churches which he founded, and in the order and prosperity of their congregations, a more durable monument is raised to the memory of Schwartz, than even the genius of Flaxman and the affection of the Rajah combined could create.

"In the evening the Bishop attended a Tamul service in the same Church, which was literally crowded with the native Chris-

¹ Last Days of Bishop Heber, p. 150—154.



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tians of Tanjore and the surrounding villages, many of whom had come from a considerable distance to be present on this occasion. Mr. Barenbruck, assisted by a native priest, read the prayers, Dr. Cæmmerer, from Tranquebar, preached, and the Bishop delivered the blessing in Tamul from the altar. Mr. Kohloff assured me that his pronounciation was remarkably correct and distinct, and the breathless silence of the congregation testified their delight and surprise at this affecting recognition of their Churches as a part of his pastoral charge. I desired one of the native priests to ascertain how many were present, and I found they exceeded *thirteen hundred*; yet by the judicious arrangement of excluding the infants, whom their poor mothers are in general obliged to bring, there was not the least disorder or confusion; and I have seen no congregation, even in Europe, by whom the responses of the liturgy are more generally and correctly made, or where the psalmody is more devotional and correct. The effect was more than electric; it was a deep and thrilling interest, in which memory, and hope, and joy mingled with the devotion of the hour, to hear so many voices, but lately rescued from the polluting services of the pagoda, joining in the pure and heavenly music of the Easter Hymn, and the 100th Psalm, and uttering the loud Amen at the close of every prayer. For the last ten years I have longed to witness a scene like this, but the reality exceeds all my expectations. I wished that some of those (if any of that small number still remain) who deem all missionary exertion, under any circumstances, a senseless chimera, and confound the humble and silent labours of these devoted men with the dreams of fanaticism or the frauds of imposture, could have witnessed this sensible refutation of their cold and heartless theories. The Bishop's heart was full; and never shall I forget the energy of his manner and the heavenly expression of his countenance, when he exclaimed, as I assisted him to take off his robes, 'Gladly would I exchange years of common life for one such day as this!' Some time after he had retired to rest, while I was writing in my bed-room, which is next to his, he came back to me to renew the subject on which his thoughts

were intensely fixed—and his often repeated expressions of wonder and thankfulness at the scenes of the past day, were followed by a fervent prayer for the people, for the clergy, and for himself¹.”

It was, indeed, impossible for any person intimately acquainted with the Bishop, with the fervent character of his devotion, and with his anxiety for the spiritual welfare of his flock, to imagine a scene more calculated to excite all the energies of his mind, than that which he had so recently witnessed. It was a sight to interest even an ordinary spectator; too intensely, alas! did it work upon the highly wrought and sentient mind of him who witnessed it.

“*March 27th.*—The Bishop held a confirmation this morning in the Fort Church, at which there were twelve Europeans, and fifty native candidates. Mr. Kohloff preached in Tamul. His Lordship signed the Syrian translation of his letter to Mar Philoxenus, and I dispatched it to the senior clergyman at Cotyam to be delivered. The missionaries and their families dined at the residency to meet the Bishop, and at seven, after our evening drive, we attended a Tamul service, at Schwartz’s Chapel, in the mission garden, when there were present nearly two hundred natives, and seven clergymen. He had received no previous intimation of this service, but the manner in which he seized on the opportunity thus unexpectedly offered of a visitation strictly missionary, was more touching and impressive than any previous preparation could have made it. He sate in his chair at the altar, (as he usually does in every Church except the Cathedral,) and after the sermon, before he dismissed them with his blessing, he addressed both missionaries and people in a strain of earnest and affectionate exhortation which no ear that heard it can ever forget. We were standing on the graves of Schwartz and others of his fellow-labourers who are gone to their rest, and he alluded beautifully to this circumstance in his powerful and impressive charge. As this was probably the last time that he could hope to meet them again in public, he exhorted

¹ Last Days of Bishop Heber, p. 157.



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them to fidelity in their high office, to encreasing diligence and zeal, to a more self-denying patience under privation, and neglect, and insult, looking for the recompence of reward; and lastly to more earnest prayer for themselves, and the souls committed to their trust, for the prince under whose mild and equal government they lived, and for him, their brother and fellow-servant. The address was short and very simple, but no study or ornament could have improved it. It was the spontaneous language of his own heart, and appealed at once to ours. The impression of it, I trust, will never be effaced.

“ Mr. Hyne, our medical attendant, has been for some days indisposed, and since our arrival here has grown rapidly worse. The Bishop has particularly requested Captain Fyfe to allow him to be removed to a room adjoining his own, that it may be more in his power to attend to him, particularly at night, than he could otherwise do; and even in the midst of his constant engagements here, he has snatched many intervals to sit with him, and read and pray by his bed-side. He was twice with him in the course of last night.

“ *March 28th.*—The Bishop paid a visit of ceremony to the Rajah, accompanied by the Resident, and attended by all the clergy. We were received in full durbar, in the great Maharatta hall, where the Rajahs are enthroned. The scene was imposing, and from the number of Christian clergymen in the court of a Hindoo prince, somewhat singular: the address and manner of his highness are in a remarkable degree dignified and pleasing. The Bishop sate on his right, the Resident next to his son on the left, and the rest of the party on each side in order. He talked much of ‘his dear father,’ Schwartz, and three times told the Bishop he hoped his Lordship would resemble him, and stand in his room. Perhaps few things from the mouth of an Eastern prince, with whom compliment to the living is generally exaggerated, could shew more strongly the sincerity of his affection for the friend he had lost¹.

¹ The editor has pleasure in mentioning, that a promise made by the Rajah of sending her husband a miniature of Schwartz, copied by a native from the original in his possession was not forgotten, although *he* was gone to whom it was originally made. In the year 1827 he sent it

* * * * *

He was his pupil from the time he was twelve years old, till he was twenty-four, and succeeded to the musnud the year after Schwartz died. 'And John Kohloff,' said he, 'is a good man, a very good man; we are old school-fellows.' The Bishop thanked him for his uniform kindness to his poor Christian subjects, and their teachers; he said it was but his duty, and he trusted all his subjects knew that he was their friend and protector. He thanked his Lordship for his goodness in preaching to them in Tamul (alluding to his having pronounced the blessing, and administered confirmation in that language,) and regretted it was not possible for him to attend. I understood afterwards from the Resident, that he certainly would have done so, had the visits been exchanged before. He added, that the next time he visited Tanjore, he hoped he would be able to preach in Maharatta also. Hearing from the Bishop that I came from Poonah, he asked me if I understood Maharatta, and talked with interest about that country of his ancestors, and especially of the events of the late war. Much of the conversation naturally turned on the pilgrimage which he had lately made to Benares; and the Bishop's northern journey supplied him with many topics which were equally familiar to both. Upon his Lordship's admiring the hall in which we were sitting, he showed considerable information on the subject of architecture, and the comparative excellencies and peculiarities of the Hindoo and Mussulman styles. At parting he requested the Bishop to come again privately to see his library, museum, and printing-press. On the whole, much as we had heard of this celebrated person, we found our anticipations had not been raised too high. Much, doubtless, of the interest excited before we saw him, sprung from the hallowing and endearing associations with the name of Schwartz,

to her. To those who are acquainted with the native character, this will appear another striking trait in the disposition of the prince, who would suffer neither absence nor death to efface from his mind the memory of those whom he revered.

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which in heathen India, or the nations of Christendom, must ever be

clarum
magnum et venerabile nomen :

but his manners and conversation have many charms of themselves, unconnected with these circumstances ; and the Bishop said, as we returned from the palace, ' I have seen many crowned heads, but not one whose deportment was more princely.'

" The rest of the morning was spent in various local arrangements, and communications with the missionaries ; and hearing with surprise that no distinct petition had hitherto been offered, according to the Apostolic injunction, in their public services for the prince under whose government they lived, he composed the prayer of which I send you a copy, and which he desired might be immediately translated into Tamul, and henceforth used in all the Churches of the province.

" ' Oh Lord God Almighty, Giver of all good things, we beseech Thee to receive into Thy bountiful protection Thy servant, his highness Maharajah Sarabojee, his family and descendants. Remember him, Oh Lord, for good, for the kindness which he hath shown to Thy Church. Grant him in health and wealth long to live ; preserve him from all evil and danger ; grant that his son and his son's son may inherit honour, peace, and happiness ; and grant, above all, to him and to them that peace which the world cannot give—a knowledge of Thy truth here, and everlasting happiness hereafter, through thy Son Jesus Christ our Saviour. Amen¹. "

In his private book of devotions the Bishop also mentions this prince when interceding with the Almighty in behalf of himself and of those by whom he was surrounded².

¹ Last Days of Bishop Heber, p. 152—163.

² On Mr. Robinson's return to Tanjore, he thus wrote to the Society for Promoting Christian Knowledge :—" On my subsequent visit to Tanjore, after the sad event which deprived

“ Oh Lord Jesus Christ, who, as at this time, didst burst the prison-house of the grave, and open to all that believe in Thy name the gate of a glorious resurrection, let the light of Thy truth, I beseech Thee, shine on all that dwell in darkness. Have mercy on those heathen who have shown kindness to Thy Church, more especially on the Rajah of this city. Grant him an abundant blessing on his remaining wealth and means of usefulness. Reward him in this world for the good deeds of his youth, and let his soul, above all, O Lord, be precious in Thy sight, that the advantages which he has enjoyed may not increase his condemnation, but that he may be not only almost, but altogether a Christian, and believe in Thee, to Thy glory, Oh blessed Lord, and his own everlasting happiness !

“ Bless, likewise, Oh Lord, all the potentates and former rulers, all the subjects and people of this land ; that the loss of earthly dominion may be repaid by a Heavenly heritage, and that they may have cause to rejoice in that dispensation of Thy providence which hath made strangers to be lords over them.

“ Bless all those with whom, in any part of India, I have myself had intercourse, or from whom I have received kindness, protection, or service. Bless, guide, and enlighten all who are enquiring after truth ; and hasten the time, if it be Thy gracious will, when the knowledge of Thy name shall cover the world as the waters cover the sea.

“ And, Oh my Father, my Master, my Saviour, and my King, unworthy and wicked as I am, reject me not as a polluted vessel ; but so quicken me by Thy Spirit from the death of sin, that I may

that mission of its best and most powerful friend, I requested a private audience of his Highness, in which I told him that our excellent and admirable Bishop, for whose death he is a most sincere mourner, had not only ordered public prayers to be offered for him and his family (as our religion obliged us to do) but that I had good reason to know that he frequently and earnestly remembered him in his private devotions. He was strongly affected with what I said, and received most kindly my request, that he would continue his patronage to the poor Christians, now especially when they had lost him who had recognized them as his children. He replied, ‘ I will always love those whom he loved, and whatever John Kohloff asks of me shall be done.’ ”



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walk in newness of life before Thee. Convert me, first, O Lord, that I may be a means in Thy hand of strengthening my brethren! Convert me that I may be blessed to the conversion of many. Yea, convert me, O Jesus, for mine own sins' sake, and the greatness of my undeserving before Thee, that I who need Thy mercy most, may find it in most abundance! Lord, I believe—help Thou mine unbelief! Lord, I repent—help Thou mine impenitence! Turn Thou me, Oh Lord, and so shall I be turned! Be favourable unto me and I shall live! And let what remaineth of my life be spent in Thy service, who livest and reignest with the Father and the Holy Ghost now and for ever! *Amen.*”

At this time there were only two missionaries at Tanjore¹, the elder of whom, Mr. Kohloff, had long been a most active and useful servant of Christ; but his age and increasing infirmities, rendered it but too probable that his services would soon be lost to his flock. “Of this venerable and excellent man,” Mr. Robinson wrote, “it is impossible to speak too highly; his simple and unaffected piety, his thorough acquaintance with the pure Tamul of the common people, and his accurate pronunciation of it; his great love for the natives, and their affectionate reverence for him, are all such as to make his life invaluable.”² There were also but four native priests in this establishment, a number far too small for its duties. The Bishop expressed his intention of ordaining three others on his return to Madras, men who had been strongly recommended by the missionaries; and in a letter which he wrote to Mr. Kohloff, he desired him “to inform the native priests of the necessity which there was of their all fixing themselves at the different stations assigned to them, and that houses would be built for them at all those places where they did not

¹ Three missionaries have now (1830) been added to the number which were at that time appointed for the Madras presidency.

² In 1829 Mr. Robinson informed the editor that “the excellent old Kohloff was still living, but his infirmities were rapidly increasing, and he was able to take but a very small share in the duties of the mission.”

already exist." The Bishop had himself divided the mission into seven subordinate districts, or parochial charges, with minor villages dependant on each ; and to the four principal of these he assigned the services of the priests who were at that time in orders, fixing their salaries at the rate which the circumstances of the country, and their own respectability demanded ; while the deacons, who were to superintend the minor districts, were to receive smaller allowances, till they were admitted into full orders. In fact there was not a single question brought before him, to which he did not give his attention and advice, adding, indeed, in many cases his personal assistance. For one rather extraordinary person, Wedanayga Sastry, the Christian poet of Tanjore, he purposed demanding an increase of salary from the Society. This man possesses considerable genius, and is much beloved and respected both by heathens and Christians ; for many years he has devoted his talents to the moral improvement and amusement of the simple but intelligent people around him ; and his works, which have been very useful in the schools, amounted, at that time, to nearly eighty volumes ; while his moral and religious songs were universally sung at the social meetings of the natives, as well as at their public rejoicings.

The town of Madura, in the southern Carnatic, was considered by the Bishop as an important place for the establishment of a missionary station. Besides a few Europeans, about sixty native Christians resided there, who had, at their own expence, built a temporary house for Divine Service, and it was his earnest wish to obtain funds for the erection of a mission Church, and to place there a regularly ordained missionary. Among the memoranda which he drew up relative to the missions, he had assigned this station to Mr. De Melho, one of the resident missionaries in the College at Calcutta.

At Rammud, a town also in the southern Carnatic, which once contained a neat Protestant Church, built by Colonel Martin, but which is now in ruins, the Bishop wished to place a native priest, not only on account of the Protestants residing there, whose numbers are considerable, but from some local circumstances



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which rendered the establishment of a regular Protestant ministry particularly desirable. From the town to Cape Comorin, a distance of about a hundred and twenty miles, the coast is inhabited by a tribe of fishermen called "Paroors," who are exclusively employed in the pearl fishery. Their number is supposed to be about ten thousand, all Roman Catholics, under the nominal government of a single priest from Goa; but from whom they receive little or no instruction. These men are of a very respectable class, and the neglect with which they are treated by their own Church, led the Bishop to believe, that not only would many of the heathen be converted by the establishment of a regular Protestant mission, with its dependant schools, among them, but that a considerable portion of the Roman Catholic population might also be gained to our Church.

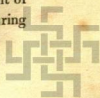
In the evening after the Bishop's visit to the Rajah, Mr. Robinson continues "we had some excellent music at the residency, and the relaxation was as necessary to him as it was delightful; he enjoyed it exceedingly, and was particularly struck with the performance of two Bramins who accompanied Mrs. Fyfe in several difficult pieces, and afterwards played the overture in *Sampson at sight*. But in the midst of his evident enjoyment of this intellectual luxury, his thoughts were fixed on higher and nobler objects of interest; and while all around him thought his ear only was employed, his heart was devising plans for the benefit of these neglected missions, and dwelling on the prospects of their success. I believe it is often thus, when he is most the delight and admiration of society. He called me to an inner drawing-room, to communicate a suggestion that had just occurred to him, and which he desired me to carry into effect. We were standing by an open window, looking out upon the garden over which the moon had just risen. I know not why I should tell you these trifling circumstances, but the scene with all its features will never be effaced from my recollection. It is fixed for ever in my remembrance by the powerful spell of his noble and heavenly spirit, and the memorable sentiment with which our conversation closed. I

expressed my fears that his strength would be exhausted by this unwearied attention to all the varieties of his great charge; adding that I now understood the force of St. Paul's climax, 'That which cometh upon me daily, the care of all the Churches.' 'Yes,' he exclaimed with an energy worthy of the apostle himself, 'but that which overwhelmed him was his crown and glory!'

"*March 29th.*—The Rajah returned the Bishop's visit in all his state. He rode on a very noble elephant with a common hunting howdah, covered with tiger skins. Other elephants that attended him had silver howdahs with more costly trappings. His two grandsons, very fine little boys, came with him, and seem great favourites at the residency. His Lordship begged the Rajah to allow his son, a young man of eighteen, who has been proclaimed heir to the crown, to accompany him in his journey through the provinces, promising to instruct him in English as we travelled. He replied that he should accept the invitation with great gratitude, but with far greater if he would allow him also to accompany him in his return to Bengal, and spend some years under his Lordship's superintendence. The Bishop gladly assented to the proposition, and offered him either apartments in the palace, or to procure a house for him in the neighbourhood of Calcutta. The Rajah said he would consult the Rannee, who was so fond of this her only son, that he could determine nothing without her consent¹. After the visit was concluded, I attended his Lordship to the mission-house, where we spent six hours in close and earnest consultation on the resources and plans of this large and important district. Mr. Hyne's illness is more dangerous, and the Bishop spent a great part of this evening in his room.

"*March 30th.*—The Bishop paid a private visit to the Rajah, who received us in his library, a noble room with three rows of pillars, and handsomely furnished in the English style. On one

¹ This plan, which was so extraordinary a proof of the Rajah's confidence, and promised so much benefit to the young prince and his future subjects, was relinquished on account of the Rannee's objections, who had suffered so much anxiety from the illness of her son during his pilgrimage, that nothing would induce her to consent to so long an absence again."



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side there are portraits of the Maharatta dynasty from Shahjee and Sivajee ; ten book-cases containing a very fair collection of French, English, German, Greek, and Latin books, and two others of Maharatta and Sanscrit manuscripts. In the adjoining room is an air-pump, an electrifying machine, an ivory skeleton, astronomical instruments, and several other cases of books, many of which are on the subject of medicine, which was for some years his favourite study. He showed us his valuable collection of coins, paintings of flowers, and natural history, with each of which he seemed to have considerable acquaintance, particularly with the medicinal virtues of the plants in his *hortus siccus*. When we took our leave, his minister showed us a noble statue of the Rajah by Flaxman, which stands in the great hall which was used by the ancient Hindoo court before the conquest of the Maharattas. The pedestal is a remarkably large and fine slab of black granite, eighteen feet by sixteen and a half. His stables contain several fine English horses ; but that of which he is most justly proud, as the rarest curiosity of an Indian court, is an English printing-press, worked by native Christians, in which they struck off a sentence in Maharatta in the Bishop's presence in honour of his visit.

"On our return from the palace, we spent the rest of the day till four o'clock at the mission-house. Of the variety and multiplicity of the objects that have this morning come under the Bishop's consideration, it is impossible to give you a detailed account¹."

The few remaining days which the Bishop spent at Tanjore, were, in a great degree, appropriated to a minute examination of the state of its missions, their wants, their resources, and their power of extended usefulness. The dilapidated state of the Mission Church in Tanjore was one of the principal things to which his attention was called. He found that it was more advisable to build an entirely new one, and on a different spot, than to repair it ; and notwithstanding the business by which he was oppressed, and the

¹ Last Days of Bishop Heber, p. 163—166.

short time which the approaching hot season allowed him to give to each station, he drew a plan for the building, and fixed on the best place for its erection¹ himself. Among the measures which the Bishop proposed for the improvement of the missions, was the establishment of a theological seminary, for the education of six natives for Holy Orders². A new missionary-house had been built on the site of that formerly occupied by Schwartz, and which, together with some land, he had left at his death to the mission. The expensive scale on which this had been done, had burdened the missionaries with a debt which could not, in justice, be defrayed by this property; and it was the Bishop's intention to recommend the parent Society to pay half the debt, on condition, that a specified portion of the house should be appropriated to this theological seminary.

"We leave Tanjore with the sincerest regret, and with the strongest interest in a spot so favoured and so full of promise. The Bishop has more than once observed to me, that instead of the usual danger of exaggerated reports and the expression of too sanguine hopes, the fault here was, that enough had not been said, and repeats his conviction, that the strength of the Christian cause in India is in these missions, and that it will be a grievous and heavy sin, if England and the agents of its bounty do not nourish and protect the Churches here founded. He has seen the other parts of India and Ceylon, and he has rejoiced in the prospects opened of the extension of Christ's kingdom in many distant places, and by many different instruments; but he has seen nothing like the missions of the south, for these are the fields most ripe for the harvest.

"Poor Mr. Hyne continues so ill that we are obliged to leave

¹ The Society for Promoting Christian Knowledge has met this, and all the other suggestions made by the Bishop, with the greatest attention and liberality. The sum of 2000*l.* was voted for this Church, and for building and repairing and enlarging Churches, schools and houses for school-masters, catechists, and missionaries in other parts of southern India.

² This plan has, under the auspices of the same Society, been partially carried into execution. The seminary has been formed, and is placed under the superintendence of Mr. Haubroe, a man whose extensive learning, sound principles, and true missionary spirit, peculiarly qualify him for the office.



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him behind us, and indeed scarcely a hope is entertained of his recovery. But he has become so much attached to the Bishop in the course of the last week, that he cannot bear to relinquish the hope of rejoining him. His Lordship has, therefore, promised to wait for him a few days at Trichinopoly, in case he should be allowed to resume his journey: but this is most improbable. I cannot help mentioning a beautiful instance of his piety and kindness, to which I was accidentally a witness this evening, as it exemplified so strongly his delight in the humblest duties of the pastoral office, and the characteristic modesty that seeks rather to conceal them from the observation of others, when no end of charity is answered by their being known. The carriage in which we were to travel the first stage of our evening march was at the door, and we were about to take leave of our kind and excellent hosts, when the Bishop excused himself for a moment, saying he must shake hands once more with his poor friend before he left him. A few minutes after, going up stairs for a book which I had forgotten, and passing by Mr. Hyne's open door, I saw the dear Bishop kneeling by his bed side, and his hands raised in prayer. You will not wonder that I should love this man, seeing him as I see him, fervent in secret and individual devotion, and at one hour the centre of many labours, the apostle of many nations, at another, snatching the last moments to kneel by the bed of a sick and dying friend¹, who, but a fortnight ago, was a perfect stranger to him²."

* * * * *

The Bishop arrived at Trichinopoly on the first of April, where he was kindly received by Mr. Bird, the judge of the circuit. He there found a Christian congregation of about four hundred and ninety natives under the care of a catechist, with one considerable English, and a small Tamul Church. Important as this mission was from its numbers, and the respectable character of its population, no European clergyman had been found to fulfil its duties since Mr. Rosen's removal to Cuddalore, in 1824; its funds

¹ Mr. Hyne died on the 4th of April.

² Last Days of Bishop Heber, p. 176—178.

did not exceed thirty rupees a month, a sum quite inadequate to its wants; its Church was in a very dilapidated state, and the Bishop had the grief of finding, that the congregation was rapidly decreasing in number from the want of a resident missionary, and of such an establishment of schoolmasters and catechists as its importance demanded.

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PRIVATE.

To Captain J. Fyfe, &c. &c. &c. Residency, Tanjore.

Trichinopoly, April 1, 1826.

“MY DEAR SIR,

“Will you have the goodness to communicate, in any way which is most proper and usual, the purport of the enclosed letter to the Rajah Serboojee. It seems no more than right to make him some acknowledgement for his civilities. And though I have very little hope of his now sending his son to Calcutta, the advantage to the young man would be so great, that it is well to leave him an opening (in case of his changing his mind) to renew the negotiation. I conclude that they are aware, or you will, perhaps, have the goodness to explain to them, that I neither expect, nor could, under any circumstances, receive any *remuneration* for the part which I might take in instructing him,—and that he would have his option either to occupy a part of my house rent free, or to hire one in the neighbourhood.

“To yourself and Mrs. Fyfe, for the kindness and hospitality which you have shown to us all, both in sickness and in health,—as well as the impression which your agreeable society has left on my mind,—what can I say more than I have already said, or to express all that I feel? God bless you both, and make you long happy in each other and in your children! I am sorry to say that we have another invalide in our party, poor Robinson being very far from well this morning.

“Believe me, dear Sir,

“Ever most truly your’s,

“REGINALD CALCUTTA.”



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Trichinopoly, April 1, 1826.

“ MY DEAR SIR,

“ May I request you to convey to his highness the Maha-Rajah of Tanjore, the expression of my best thanks for the kind and gratifying attentions with which his highness has honoured myself and my party during our visit to Tanjore, and the assurance that I shall, through life, continue to recollect with pleasure my introduction to the acquaintance of a prince so much distinguished by his virtues and talents, as well as by his courteous and condescending manners, and the variety of his accomplishments.

“ I feel much flattered by the manner in which his highness has been pleased to speak of my offer to superintend the education of the prince Sewajee, in the event of his being willing to give me the pleasure of his company in my present tour, and afterwards to accompany me to Calcutta. I regret extremely, though I fully feel and appreciate the causes which render this arrangement, at present, impossible. But I beg you, at the same time, to state to his highness that, should the improved health of the prince, or a better season of the year, make her highness the Rannee less reluctant to part with him for a time, it would be my study to make his stay in Calcutta as agreeable and useful to him as possible, both by directing his studies, and introducing him to the most distinguished society of the place; and that in health, and every other respect, I would take the same care of him as I should, under similar circumstances, of a son of my own sovereign.

“ I beg you, at the same time, to offer my best compliments and good wishes to his highness the prince Sewajee.

“ Believe me, dear Sir,

“ Your obliged and faithful humble servant,

“ REGINALD CALCUTTA.”

On Sunday the 2nd of April, the morning after his arrival, the Bishop preached at the government Church, as Mr. Robinson

assured the editor, with his usual animation and energy, and without any appearance of languor or incipient disease. In the afternoon he confirmed forty-two persons, and afterwards addressed them with even more than his wonted earnest and affectionate manner. On his return to Mr. Bird's house after service, he complained for the first time of a slight head-ache and feeling of languor; and though there was nothing either in his appearance or manner to occasion uneasiness in those about him, or to justify their entreaties that he would suspend his exertions, yet as the day had been unusually hot, Mr. Robinson dissuaded him from attending the native congregation, as he had intended doing that evening, and also requested him to give up his examination of the schools on the following morning after Divine Service.

“ He exerted himself greatly in both services, more perhaps than was necessary, and complained that the Church was very difficult for the voice to fill, and the pulpit raised too high. He has been oppressed the whole day by the intense heat of the weather, and anxious, in consequence of unfavourable accounts from Calcutta. On returning from Church in the morning, I was so ill as to be obliged to go to bed, and with his usual affectionate consideration, he came and sate the greater part of the afternoon with me. He read me a letter he had written to Mr. Fenn, at Cotyam, on hearing that Mar Athanasius had actually left the country, but I was too ill to copy it for him. Its general tenor was to approve the entire neutrality with which he informed him the missionaries had acted; and, as matters now stood, to recommend the Church in Malabar to write by the hand of their bishops to the Patriarch of Antioch, relating the events connected with the visit of his legate, and entreating him in his choice of future metropolitans, to have especial regard to gentleness and moderation of character. Our conversation this afternoon turned chiefly on the blessedness of Heaven, and the best means of preparing for its enjoyment. He repeated several lines of an old hymn, which he said, in spite of one or two expressions which familiar and injudicious use had tended to vulgarize, he admired as

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one of the most beautiful in our language, for a rich and elevated tone of devotional feeling.

“ Head of the Church triumphant !
We joyfully adore thee,—&c.

In the family prayers this evening, after we returned from Church, he particularly mentioned our friend Mr. Hyne, whom he told us he had promised at parting that he would *then* always remember¹.”

* * * * *

At day-break on the fatal 3rd of April, he went to the mission Church in the fort, where service was performed in the Tamul language ; after which he confirmed fifteen natives in their own language, and again delivered his address on confirmation. He afterwards went to the mission-house and examined into the state of the schools, though without staying in the school-room, as he found it close and disagreeable from having been shut up the preceding day, and left it immediately. He then received an address from the poor Christians, earnestly praying that he would send them a pastor to watch over and instruct them. His answer was given with that gentleness and kindness of heart which never failed to win the affections of all who heard him, promising that he would take immediate measures to provide them with a spiritual guide. He had, indeed, before he received this application, resolved on appointing Mr. Schreivogel, a Danish missionary who had petitioned, under rather singular circumstances, for a removal from Tranquebar to Vepery or Trichinopoly, to this station. From all that the Bishop had heard of his private character, and of the esteem in which he was held by his own flock, in the Danish mission, as well as from personal intercourse with him, he thought that he could not better supply the wants of this important station than by committing it to his superintendence².

¹ Last Days of Bishop Heber, p. 179, 180.

² This appointment has since been confirmed. In 1829, Mr. Robinson, then archdeacon of Madras, wrote thus to the editor :—“ Trichinopoly is excellently superintended by Mr. Schreivogel, the circumstances of whose appointment you know. It was the last wish ex-

The Bishop had gone to the fort in a close carriage, so that he could have sustained no injury from the sun ; Mr. Robinson was too ill to leave his bed, but he was accompanied by Mr. Doran, and conversed with him both going and returning with animation and earnestness, on the important duties of missionaries, and on the state of Christianity in the south of India. On his arrival at Mr. Bird's house, before he took off his robes, he went into Mr. Robinson's room, and sitting down by his bed side, entered with energy into the concerns of the mission. His interest had been much excited by all which he had seen ; he spoke with sorrow of its poverty, and remarked how necessary it was for the Bishop to have regular reports from every mission in India, that he might, at least, know the wants and necessities of all. He said he had seen nothing in the whole of his diocese that so powerfully interested him, and his mental excitement was such that he showed no appearance of bodily exhaustion. He then retired into his own room, and according to his invariable custom, wrote on the back of the address on confirmation, " Trichinopoly April 3, 1826." This was his last act, for immediately on taking off his clothes he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise ! Half an hour after, his servant, alarmed at his long absence, entered the room and found him a lifeless corpse ! Every means to restore animation, which human skill or friendship could suggest, were resorted to, but the vital spark was extinguished, and his blessed spirit had then entered on its career of immortality, and perhaps was at that moment looking down with fond pity on the exertions of those who would fain have recalled it to its earthly habitation, to endure again the trials and temptations of the world

pressed by your beloved husband, and his diligence and exemplary conduct show that his character was correctly appreciated. The poor Christians there will long have reason to bless his memory for securing them so good a pastor. Where indeed was he ever known that the people will not hold him in grateful and affectionate remembrance ? Three new schools are now building at Trichinopoly by the Society for Promoting Christian Knowledge. The mission Church is completely finished, new almost from the foundation, but still requires pews which I hope to prevail on government to give us."



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it had quitted. And, surely, if ever sudden death were desirable, it must be under such circumstances. With a heart full of love towards God and zeal for His service, and of that charity and good will towards mankind which are its certain accompaniments, having just officiated in his sacred office, listened with kindness to the wants of his poor brethren, and detailed some of his plans for their relief, he was called to receive his reward. He had scarcely ceased from glorifying God in his mortal state, when he was summoned to join in that angelic chorus of praise and thanksgiving, whose voices fill Heaven in honour of their Maker and Redeemer.

Blessed, thrice blessed, indeed, is the servant who, when his Lord cometh, is found thus prepared !

It were a useless, and a deeply painful task to enter into any detail of the apparent cause of his death : it is sufficient to say that disease had, unsuspected, been existing for some time ; and that it was the opinion of all the medical men in attendance, that under no circumstances could his invaluable life have been very long preserved, though the event was undoubtedly hastened by the effects of climate, by intense mental application to those duties which increased in interest with every step he took, and was finally caused by the effects of cold on a frame exhausted by heat and fatigue¹. His mortal remains were attended to the grave with the highest honours, and followed by the tears of the inhabitants of

¹ The following sketch was written by an eminent medical man in Calcutta, who knew the Bishop well, and had occasionally attended him in illness. "Contemplating, therefore, the splendid talents and ever-active energies of this beloved prelate, who knew no rest during his waking hours ; for what to other men had been labour was, to him, repose ; I cannot doubt that he was prone to dangerous disturbance of the nervous system, and although but for the last sad accident, his life might have been spared for some period, the cause of death, originally implanted in his constitution, strengthened by an unhealthy climate, and daily nourished by his natural habits, must soon have reached its fulfilment. It might have reached it under circumstances more terrible to himself, and more heart-breaking to his friends ; they might have witnessed the wreck of a mind conscious of its ruin. For such, alas ! is the price which exalted intelligence sometimes pays for its pre-eminent gifts. He was cut off by a sudden and merciful stroke ; it is true in the prime of life, but also in the meridian of his reputation and Christian utility, leaving behind him no recollection but of his amiable manner, his sweetness of temper, his goodness of heart, his universal charity, his splendid and various talents, and all his deep devotion to the duties of his sacred calling."

Trichinopoly. They rest on the north side of the altar in St. John's Church¹.

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¹ In a letter to the Society for Promoting Christian Knowledge, in which Mr. Robinson detailed the plans with which the Bishop had entrusted him, he thus expresses himself on the deep feeling excited by his loss. "The Society for Promoting Christian Knowledge will have participated largely in the feeling of universal sorrow on the sudden removal of our excellent and admirable Bishop from this field of his earthly labours. And when they learn that their missions in the south of India were his last and most anxious care; that being then engaged in his visitation of the peninsula, the last weeks of his invaluable life had been employed with unremitting activity in a minute investigation of their actual state, and in devising new plans for their future welfare and extended operation, they will feel, I am persuaded, that their share in the general loss is great indeed. There is hardly a town in this vast empire where he was not known; not one where his name was not loved and honoured; but in no province is his loss so severely felt as in that which witnessed his last labours, among the humblest and poorest of his flock, the native Christians of Tanjore and Trichinopoly.

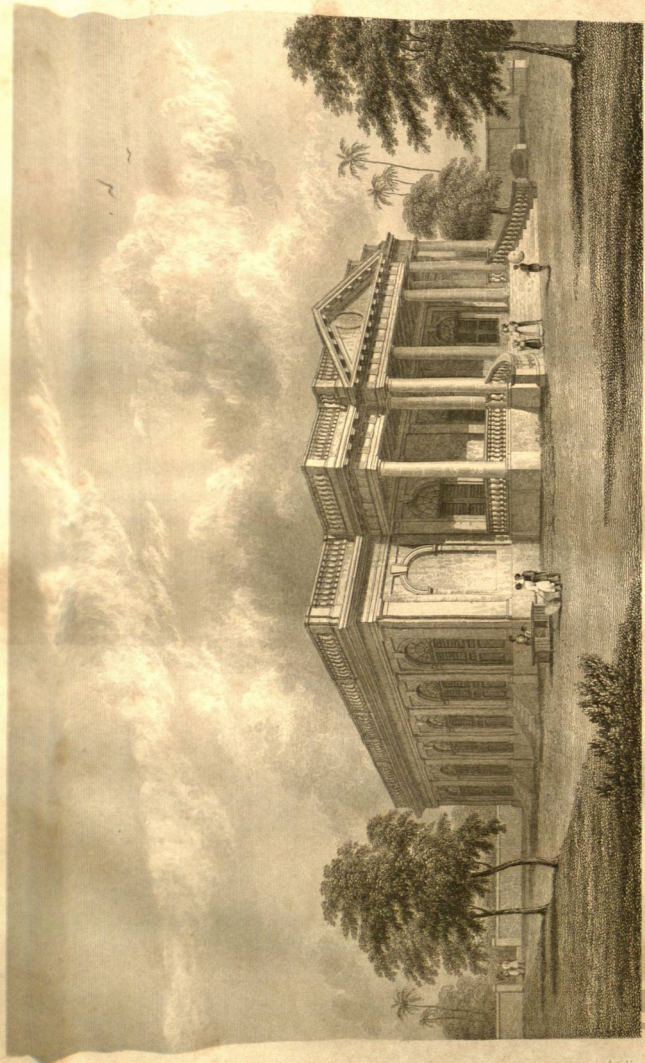
"In my return to the former district, since the melancholy event, I have seen much of that interesting people, and visited many of their village congregations. I have never witnessed any thing more touching than the feeling of deep and unaffected sorrow which pervades them all. They are mourning as for the death of their father. His kind and paternal manner, the interest he took in their welfare, his recognition of them as his children (as one family together with ourselves), the blessing pronounced, confirmation administered, and the sacred elements dispensed by him in their native tongue; all, in short, that they had heard and seen and known of him, had made an impression on their minds which nothing can obliterate, not only of personal regard to him, but of attachment to our Church, of which they saw in him the acknowledged representative. I would to God the committee of the venerable Society had been present with me to hear the missionaries, the catechists and the people, with one voice, entreating me to commend them with renewed earnestness, now that they had lost their powerful advocate, to the continued kindness and support of the Society, and to have seen their tears, more eloquent than all!"

The missions of the Christian Knowledge Society have, since this period, been transferred to the Incorporated Society for the Propagation of the Gospel.



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E. Finden, sculp.

ST JOHN'S CHURCH, TALICHINPOIN.

Indira Gandhi National Centre for the Arts



A P P E N D I X.

Nothing remains of the task which the editor has undertaken, but to record, with feelings of mingled sorrow and gratification, the testimonies borne to her husband's many virtues, and to the regret with which the tidings of his early death were received, not only in countries where he was personally known, and by those who had lived within the influence of his example, but in every part of the world where the knowledge of his name and of his character had extended.

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His funeral, on the 4th of April, was attended by the soldiers who were then quartered at Trichinopoly under the command of Major-General Hall, who also, to do further honour to his memory, and to prove how deep was the grief felt by his loss, ordered that the officers of the regiments should wear mourning for a month from that day. Minute-guns were fired corresponding with his age, and cannon were discharged, when the melancholy service was ended, near his grave. The road was crowded by heathen and Christian natives, all anxious to give the last proofs of affection for one whom they had learnt to consider as their benefactor and friend. Mr. Robinson performed the sad service over his beloved friend's remains, and, as he informed the editor, the tears and sobs of the crowd around him, added to the effects of his own feelings, frequently interrupted him as he proceeded.

The eloquent sermon preached on the Sunday after the funeral, by Mr. Robinson, is already well known to the public. That the affecting appeal which he then made to the congregation, on behalf of the mission, the interests of which had occupied the last moments of him whom they all mourned, was not made in vain, is evident from the transactions which took place on the following morning.



At a Meeting of the Inhabitants of Trichinopoly, on Monday the 10th of April, 1826,

MAJOR-GENERAL HALL IN THE CHAIR :

It was resolved,

I.—“ That this meeting, desirous of testifying their affectionate regard and veneration for the memory of the late lamented Lord Bishop of Calcutta, do enter into a subscription in aid of the Trichinopoly mission, whose interests engaged the last hours of his Lordship's life.

II.—“ That this fund be entrusted to a committee of management, consisting of the general of the division, the commanding officer of Trichinopoly, one of the three judges of the circuit court, the collector of the district, the chaplain and missionary (provided the gentlemen filling these situations are willing to undertake the charge), and seven other members, to be chosen by the subscribers at large at their general meetings. It is necessary that it be distinctly understood that the committee merely act as trustees for the right application of the funds, without exerting any interference in the internal economy of the mission.

III.—“ That the reverend missionaries of Tanjore be requested to suggest, from time to time, the best means for supporting the existing mission at Trichinopoly, until a missionary be regularly appointed to this latter station.

IV.—“ That the office of Patron to the *Trichinopoly Mission Fund* be reserved vacant ; and that the succeeding Bishop of Calcutta, on his arrival in India, be requested to fill it, and that the venerable Archdeacon of Madras be requested to accept the office of Vice-patron.

V.—“ That books be immediately opened for donations and subscriptions, and that the chaplains be requested to receive the sums subscribed, until the committee have prevailed upon one of their members to take the office of Treasurer.

VI.—“ That the Rev. Thomas Robinson be requested to present these resolutions to the venerable the Archdeacon of Calcutta, and to state, as he can from his own personal knowledge, the urgent need in which the mission stands of a regularly ordained and resident missionary, and that the Archdeacon will endeavour to grant one as early as possible.

VII.—“ That a copy of the proceedings of this meeting be respectfully

submitted to the Honourable the Governor in Council, for his information and approval; and that the aid of government be solicited for carrying into effect the intentions of our late revered prelate, the funds of the present mission being at their lowest ebb.

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VIII.—“ That the chaplain be requested to accept the office of secretary to the *Trichinopoly Mission Fund*, pro tempore.

IX.—“ That the thanks of this meeting be voted to Major-General Hall for his kind and conciliatory conduct in the chair.

“ (Signed)

JOSEPH WRIGHT,

“ Secretary.”

On this application being received by the Madras government, orders were given for carrying the Bishop's wishes into effect. The mission Church was, at that time, repaired, and has since been rebuilt from the foundation. The money collected at the meeting was sufficient to preclude any apprehension for the future welfare of this mission; and the alteration which took place in its circumstances is a remarkable proof of the benefits which, even after death, the virtues of a good man confer on all who come within their influence.

The government of Madras also ordered a marble to be placed over his grave, and a mural tablet to be erected to his memory in St. John's Church at Trichinopoly, with the following inscription:

Sacred
to the memory of
REGINALD HEBER, D.D
Lord Bishop of Calcutta,
who was here
suddenly called to his eternal rest
during his visitation
of the southern Provinces
of his extensive diocese
on the 3d of April,
A.D. MDCCCXXVI.

“ Be ye also ready.”



To David Hill Esq., Chief Secretary to Government, Fort St. George.

Tanjore, April 1, 1826.

" SIR,

" I have the honour to acquaint you, for the information of the Honourable the Governor in Council, that the Lord Bishop of Calcutta left this for Trichinopoly last night.

" The Lord Bishop visited the Rajah on the 28th ultimo, and was received in full durbar, with all the marks of respect suitable to his elevated rank and sacred character. On the 29th the Rajah returned the visit ; and on the 30th, his Lordship paid a private visit to the Rajah of several hours.

" The Rajah's character seems to have excited a good deal of interest in the Lord Bishop. His Lordship very kindly offered, with the assistance of his chaplain, to undertake the instruction of the Rajah's son, in various branches of English literature and science : but though the Rajah and his son are very highly gratified, and flattered by such a striking proof of his kindness and condescension, and the Rajah himself, more particularly, is fully sensible of the inestimable advantages which his son would derive from the society and instruction of a person of the Lord Bishop's shining abilities, and extensive acquirements, there are, unfortunately, insuperable objections to the arrangement. The young man's mother will on no account consent to it. ' He is,' she says, ' her darling and only son, and nothing but death shall ever separate them. When she went on her pilgrimage to Benares, and left him at Tanjore, she was near losing him, and no persuasion on earth shall ever again induce her to part from him.' I foresaw this decision. It was not to be expected that an affectionate mother would sacrifice her own feelings for advantages which she cannot be supposed capable of fully appreciating.

" I have the honour to be, Sir,

" Your most obedient humble Servant,

" JOHN FYFE, *Resident.*"



To David Hill, Esq., Chief Secretary to Government, Fort St. George.

Tanjore, April 3, 1826.

" SIR,

" I have already informed the government of the gratification which the Rajah derived from the kind and disinterested proposal of the late Bishop Heber to superintend the education of his son. His Highness was very sensibly affected by this and other instances of attention and consideration which he received from his Lordship, and as a testimony of respect for his memory, has subscribed a thousand rupees to his monument.

" This spontaneous tribute of admiration and esteem, is another gratifying proof that the extraordinary fascination of the Bishop's character extended over every person who came within the sphere of its influence.

" I have the honour to be, Sir,

" Your most obedient servant,

" JOHN FYFE, *Resident.*

" The Rajah intended to have erected a magnificent monument to the Bishop, entirely at his own expense. This was before he had heard that the public had resolved to pay such a well-earned tribute to his memory.

" J. F."



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Proceedings of a Meeting of the Inhabitants of Madras, held at the Government Gardens on Wednesday, the 12th of April, 1826;

THE HONOURABLE SIR THOMAS MUNRO, BART. K.C.B. IN THE CHAIR.

Sir Thomas Munro, on taking the chair, addressed the meeting as follows:—

“ GENTLEMEN,

“ We must all deeply lament the melancholy cause of our being now assembled here. My own acquaintance with our late excellent Bishop was unfortunately but of short duration; yet, in that short time, I saw in him so much to admire, that I can hardly trust myself to speak of him as I could wish. There was a charm in his conversation, by which, in private society, he found his way to all hearts, as readily as he did to those of his congregation when he was in the pulpit. There was about him such candour and simplicity of manners, such benevolence, such unwearied earnestness in the discharge of his sacred functions, and such mildness in his zeal, as would, in any other individual, have ensured our esteem. But when these qualities are, as they were in him, united to taste, to genius, to high station, and to still higher intellectual attainments, they form a character such as his was, eminently calculated to excite our love and veneration. These sentiments towards him were every where felt; wherever he passed, in the wide range of his visitation, he left behind him the same impression. He left all who approached him convinced that they never had before seen so rarely gifted a person, and that they could never hope to see such a one again. The loss of such a man, so suddenly cut off in the midst of his useful career, is a public calamity, and ought to be followed by an expression of the public feeling.”

Sir Ralph Palmer, in moving the first resolution, spoke as follows:—

“ GENTLEMEN,

“ The Honourable Chairman having stated the object for which we are assembled, and requested such of us as are prepared with any proposition which they think will accord with the sincere view of the

meeting, now to state it, I shall, with his permission, beg leave to offer one resolution to your notice, which I am persuaded will meet with your unanimous concurrence.

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“ Before, however, I do so, I hope it may not be considered as intrusion on my part, or as improperly retarding the expression of your sentiments, if, in addition to what has been already so feelingly addressed to you from the Chair, I too should express one word of sorrow upon the present melancholy occasion ;—sorrow, not for the sake of him whose loss we are lamenting ; for to him, whose life was full of good works—whose heart was devoted to his God—whose faith was pure—and whose hope was sincere—to him, as has been said in another and more sacred place, “ to die was gain ;” but sorrow for those who, from the experience of the past, feel what they are deprived of for the future ; those who were united to him in blood, or bound to him in friendship ; those who, like myself, can trace back the remembrance of him to the period when, in that university of which he was one of the brightest ornaments, the brilliancy of his early genius drew forth from a crowded assemblage of learning and wisdom, reiterated plaudits, and afforded a sure presage of those splendid talents which, if they had not quite attained, were now fast ripening into perfection ; those, in short, who, whether in Europe or in Asia, had the happiness and the honour too of being admitted into his social circle, and derived no less advantage from the information which the universality of his acquirements enabled him to afford, than pleasure and delight from the easy, the affable, the gay, the unassuming manner with which that information was always so freely imparted : for his was not the religion of the ascetic—his was not the learning of the recluse. For friends who thus knew and loved him, surely the tear of sorrow may be shed. But is it for such as these only ? Is it upon private friendship alone that the appalling stroke of death has now inflicted a grievous wound ? Alas ! it is not.

‘ Hush’d be the voice of private woe,
The public bleeds ———’

It bleeds, indeed. When we think of what that good man has done, what he was doing, and what, under the blessings of Providence, it might have been hoped he would have been enabled to achieve ; when we remember the many charitable and religious institutions which, fostered by his care, aided by his munificence, and guided by his counsel, were progressively answering more and more the ends for which they were established :—

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“ When we saw him labouring in the great work which he had undertaken, with a zeal not less conspicuous for the ardour with which it was prosecuted, than for the suavity and conciliation with which it was tempered :—

“ When we hear of him, to his last admiring congregation, and almost with his very latest breath, exhorting ‘ brotherly love to all, without distinction of rank, caste, or colour :—’

“ When we, who so recently were eye-witnesses of his conduct, and hearers of his words, and can, therefore, well appreciate the effect, which the labours and doctrines of such a man were likely to produce ; when we see, and hear, and think of these things, may we not say that this man was, above all others, the best calculated to succeed in the great undertaking about which he was employed ?—

“ May we not say, that, through the instrumentality of such a man, the rays of Christianity, at length, bade fair to spread their cheering and glorious light far and wide throughout the continent and islands of India ?—

“ Must we not feel that, grievous and sad as is the privation which this sudden and lamented event will occasion to all who knew and loved him dearly, yet, that it is but as a feather in the scale ; it is but as a bubble in the air ; it is but as a drop in the waters, when compared with the incalculable loss which, by it, the cause of humanity and of religion has sustained.

“ Without trespassing, then, further, Sir, on your patience, upon this melancholy occasion, I shall beg leave to propose, as a resolution to be adopted by this meeting,—

“ That, as the character of the late Bishop Heber was regarded with universal love and veneration, and his life was of inestimable value, from the works of piety and benevolence which were, in a great measure dependant on it, and which were prosecuted with ardour, and with the happiest effect, to the very hour of its termination, so his death has excited the deepest feeling of grief in this settlement, and is esteemed by the present meeting a calamity to the cause of religion and virtue.”

The Venerable Archdeacon Vaughan seconded the resolution.

On the motion of Lieutenant-General Sir George Walker, G.C.B.
it was

“Resolved,—That, in order to perpetuate the sentiments entertained by this settlement towards the late beloved and revered Bishop, a monument be erected to his memory in St. George’s Church; and that the Reverend Thomas Robinson, the domestic chaplain and esteemed friend of the Bishop, be requested to prepare the inscription.”

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Upon the second resolution being proposed, Sir Robert Comyn said—

“Sir,

“I beg to second this resolution. The extraordinary merits of the late Bishop’s public and private life have been so lately witnessed by all who hear me, and have just now been so feelingly and so eloquently dwelt upon by the Honourable the Chairman and my friend Sir Ralph Palmer, that I should deem any further allusion to them an inexcusable detention of this meeting; I will only say, that I am most sincerely convinced that there never was a human being who, in so short a space of time, inspired so universal a sentiment of attachment and veneration.

“It cannot but be, therefore, a melancholy satisfaction to us all to raise a memorial which may perpetuate our feeling towards the late Bishop, and our intense grief at his lamentable and irreparable loss; his fame, indeed, requires no such perpetuation; the noble devotion of his exalted genius to the high callings of his office has raised for him an imperishable monument; but it is, perhaps, a duty we owe to ourselves to convince those who may hereafter succeed to these shores, that we did not close our eyes to that light which has shone with such brilliancy among us.

“I need not add, Sir, that in selecting a hand which shall inscribe the marble with our sentiments, it is impossible to fix upon one more fit than Mr. Robinson’s. His high attainments and great regard and friendship for the Bishop, ensure the language of truth and feeling in every way worthy the occasion.”

The Honourable Mr. Graeme begged leave to propose,

“That a subscription be opened for the purpose of carrying the last resolution (that proposed by Sir G. Walker) into effect; and that any surplus fund be appropriated in the manner best calculated to do honour to Bishop Heber’s memory.

“The respect,” Mr. Graeme said, “in which our benevolent Bishop

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was held, and the grief of his premature loss were so universal, that it seemed desirable that no individual should be without the opportunity of testifying them according to his means, and he would, therefore, beg to suggest that no minimum should be fixed for the subscription."

Sir George Ricketts, in seconding this resolution, expressed himself in the following terms :

" I beg leave, Sir, to second the resolution, and I have to request all those who now hear me to understand, and to make it generally understood, that it is intended, that the amount of the subscriptions shall not be regulated by the probable expense of the monument which is to be raised, but that it shall be unlimited in its amount ; and the resolution, therefore, provides that the surplus fund, which may remain after discharging the expense of the monument, shall be appropriated in the manner best calculated to do honour to the late Bishop's memory.

" It would be premature now to suggest any particular mode of appropriating that surplus, but it will readily occur to the mind of every one, and will, I think, be as readily assented to, that to appropriate it to the furtherance of that great cause, for which the late Bishop only lived and in which he died, would, if he is permitted to be sensible of what is passing here on earth, and to derive any gratification from it, gratify him more than the most splendid monument that art and wealth could erect to his memory. It is also intended that the subscription shall not only be unlimited in its amount, but shall also be as universal as possible throughout this presidency ; and that every person, however low and poor he may be, who may wish to join in rendering honour to the late Bishop's memory, shall be admitted to subscribe the smallest sum. Those who knew the late Bishop will, I am sure, be satisfied, that to one of his mind and feelings, the most grateful tribute which could be offered to him would be that which, however small it might be, would be rendered by the lowly and the poor, by those to whom the light of Christianity is new, and who would thus testify their sense of the blessings of it, and their veneration for that Church of which he was lately the head in this part of the world. The highest honour that can be rendered to him, will be not so much in the costliness and magnificence of the monument, which may be raised to him, as in the numbers of those who shall contribute to raise it. It should be, like those sepulchral cairns, which were heaped in former times upon the

graves of the illustrious dead, by every individual of the country laying a stone upon them ; and every person within this presidency, high and low, rich and poor, European and Indian who venerates that religion of which the late excellent Bishop was one of the brightest ornaments and best supporters, should have the gratification of being able to say, ' I, too, have contributed a stone to his monument.' ”

On the motion of Lieut.-Col. Conway, it was resolved,

“ That a committee of management be appointed, consisting of the following persons :

Sir RALPH PALMER,

The Hon. Mr. GRAEME,

Sir R. COMYN,

Sir G. RICKETTS,

The Ven. Archd. VAUGHAN,

Lieut.-Col. H. G. A. TAYLOR,

D. HILL, Esq.

Lieut.-Col. AGNEW,

R. CLIVE, Esq.

Captain KEIGHTLY.

Rev. R. A. DENTON,

Captain SIM,

P. CATOR, Esq.

SETH SAM, Esq.

W. SCOTT, Esq.

Lieut.-Col. STEWART,

The Rev. W. ROY,

The Rev. W. MOORSOM,

J. GWATKIN, Esq.

“ And that the Rev. W. Roy and the Rev. W. Moorsom be requested to officiate as Secretaries, and Mr. Gwatkin as Treasurer.”

Mr. Hill, in seconding this resolution, spoke as follows :

“ I beg leave to second the motion. My own name is included in the list which has been read, and I shall derive a sincere, though melancholy, gratification from testifying, by any means in my power, the veneration and affection which I entertained for the late Bishop. I shall make it a matter of conscience to acquit myself of any trust which may be confided to me for the purpose of doing honour to his memory ; and I take the liberty of proposing, that the name of Col. Conway be added to the list of the committee.”

On the motion of Sir Ralph Palmer, it was resolved,



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" That the thanks of the meeting be presented to Sir Thomas Munro, for his kindness in acceding to the request made to him, that he should preside on the present occasion, when the community were anxious that their sentiments should be embodied in the manner most honourable to the memory of the late Bishop."

The Rev. Wm. Roy rose and spoke as follows :

" The duty of seconding the resolution which has just been read to you devolves on me ; and although it is a resolution which you are, doubtless, prepared to pass by acclamation, were such an expression suitable at such a season—a resolution embracing our united sentiments of cordial acknowledgement, yet I cannot refrain from adding a few words of address to the distinguished personage who has condescended to preside at our meeting.

" As a man, I do but faintly express the feelings of this numerous, but respectable assembly, when I assure the honourable gentleman, that the kindness which he has evinced in taking the chair on this mournful occasion, has poured the balm of consolation into our afflicted spirits. But as a minister of the Gospel, (using the term in its most extensive meaning) I may be permitted to add in the name of my brethren and myself, that, long as we shall have reason to deplore the loss which the cause of Divine truth and humanity has sustained, so long shall we remember, with feelings of respect and gratitude, the honour which the head of the government has this day shown to the memory of him, who was the zealous friend, the affectionate brother of each and every the humblest labourer in the same vineyard as himself, our revered, our beloved Bishop."

The sum of nearly thirty thousand rupees was subscribed almost immediately for the monument ; and, as has been previously mentioned, the name of the Rajah of Tanjore appeared among those of the subscribers for a very considerable sum.



The resolutions passed at this meeting were conveyed to the editor through Mr. Robinson, to whom the following letter was addressed by the Secretaries :

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To the Rev. Thomas Robinson, Domestic Chaplain to the late Lord Bishop of Calcutta.

“ REVEREND AND DEAR SIR,

“ In conformity with the annexed resolution of the Committee of Management for erecting a monument to the memory of Bishop Heber, the accompanying book, which contains the proceedings at a meeting of the inhabitants of Madras on the 12th of April, 1826, has been prepared for the purpose of being presented to Mrs. Heber ; and the interest which this record will doubtless excite, may be increased on its being known that the writing is from the pen of a candidate for admission into Bishop's College, and that the binding is the workmanship of the Vepery mission establishment of the Society for Promoting Christian Knowledge.

“ We have the honour to remain,

“ Reverend and dear Sir,

“ Your most obedient and faithful servants,

“ WILLIAM ROY, }
“ R. W. MOORSOM, } Secretaries.”

The monument, of which, through the kindness of Mr. Chantrey, an engraving is given as the frontispiece to the present volume of these memoirs, is now completed. The inscription, written by the Reverend Thomas Robinson, since Archdeacon of Madras, is as follows :



M. S.

Viri admodum Reverendi, et in Christo Patris,

REGINALDI HEBER, S. T. P.

Episcopi Calcuttensis ;

Qui ab ipsâ statim adolescentiâ,

Ingenii famâ, Humanitatis cultu,

Omnigenâque Doctrinæ laude ornatissimus,

Se suaque Deo humillimè consecravit.

In sanctissimum Episcopatûs ordinem adscriptus,

Ecclesiæ apud Indos Anglicanæ infantiam

Usque ad vitæ jacturam, aluit, fovit, sustentavit.

Admirabili ingenii candore,

Suavissimâ morum simplicitate,

Divinâque animi benevolentia,

Usque adeo omnes sibi devinxerat,

Ut Ecclesia universa Patrem,

Ethnici Patronum carissimum desiderarent.

Subitâ morte præreptus,

Juxta Urbem Trichinopolim,

Mortales Exuvias deposuit, Aprilis die III.

Anno Salutis MDCCCXXVI, Ætatis XLIII,

Episcopatûs III.

Madraseses, non solum Christiani

Sed et Ethnici,

Principes, Magnates, Pauperes,

Ad hoc marmor extruendum

Uno consensu adfuerunt.



CALCUTTA.

GOVERNMENT GAZETTE EXTRAORDINARY.

Fort William, April 14, 1826.

“ The Right Honourable the Governor-General in Council has received the painful intelligence of the sudden death of the Right Reverend Reginald, Lord Bishop of Calcutta, on the 3d instant, at Trichinopoly.

“ This distressing event having occurred at a distance from Calcutta, his Lordship in Council has not, as on a former melancholy occasion, to invite the community to join in paying the last solemn honours to the deceased prelate; but he entertains the conviction, that every individual acquainted with the learning and worth of Bishop Heber, will participate in the deep and heart-felt sorrow of the government, at the loss of one who was endeared to this society by his engaging manners, extensive benevolence, and unaffected piety.

“ The late Bishop had recently finished a long and laborious visitation through the territories of Bengal and Bombay, during which he had secured the good will and veneration of all classes with whom he had communication, by his gentle and unassuming demeanour, and had proceeded to the provinces under Fort St. George, in order to complete this important branch of his episcopal duty, when a sudden and awful dispensation deprived Christianity of one of its most enlightened, most ardent, and most amiable ministers.

“ The Governor-General in Council is pleased to direct, that minute guns, to the number of forty-two, corresponding with the age of the deceased Bishop, be fired this evening, at sun-set, from the ramparts of Fort William.

“ By command of the Right Honourable the Governor-General in Council,

“ C. LUSHINGTON,

“ Chief Secretary to Government.”



At a Meeting held in the Vestry of the Cathedral, April 26, 1826.

PRESENT :

Rev. Archdeacon CORRIE,
Rev. W. EALES, Senior Chaplain,
Rev. Dr. YOUNG, Junior Chaplain,
Rev. THOMAS ROBERTSON,
Rev. J. W. CRAWFURD,
Rev. F. GOODE,

Rev. C. WIMBERLY,
Rev. J. WILSON,
Rev. T. RIECHARDT,
Rev. Principal MILL,
Rev. Professor CRAVEN,
Rev. Professor HOLMES.

“ Resolved that the present meeting deeply laments the afflictive dispensation by which the country in general, and the Established Church in particular, has been deprived of the paternal superintendence and active care of the Right Reverend the Lord Bishop of Calcutta.

“ That the meeting tenderly sympathizes with the family of the lamented Bishop under this great bereavement, knowing, from their own experience of his kindness and brotherly interest in their concerns individually, how great must be their affliction in losing so endeared a relative.

“ That from the high consideration in which the character of their late diocesan was generally held, the present meeting abstain from taking any separate steps towards any public and permanent mark of respect to the memory of their beloved Bishop, well persuaded that the willingness to join in some such testimony will be universally manifested, if opportunity be afforded.

“ With a view to afford such opportunity, agreed, that the Archdeacon, the Principal of Bishop's College, the senior and junior Presidency Chaplains, be deputed to wait upon the Chief Justice, to request that he will have the goodness, if he approves of the measure, to call a public meeting on some early day.

“ The Chief Justice received the deputation with the utmost kindness, and engaged to consult with the judges and members of council, in order to the fixing of an early day for a public meeting.

“ DANIEL CORRIE.”



MEETING AT THE TOWN HALL,

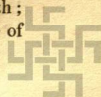
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"Pursuant to a requisition to the Sheriff, a meeting of the inhabitants of Calcutta was convened at the Town Hall on Saturday last, for the purpose of considering the most appropriate mode of recording the sentiments of esteem and veneration, entertained by this community for the late Bishop Heber.

"The Sheriff having stated the object of the meeting, on the motion of the Right Honourable Lord Combermere, Sir Charles Edward Grey was unanimously called to the chair, who addressed the meeting in the following impressive, eloquent, and energetic language :—

"GENTLEMEN,

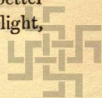
"Before I proceed to any thing else I am reluctantly compelled to correct a seeming mistake, as to the object of this meeting. A notice has appeared this morning, professedly by authority, which, though probably well meant, has in it something too much of the character of solicitation. I know not of what authority it speaks, but the friends of the late bishop are anxious only, that expression should be given to the feeling with which the community regarded him ; subscriptions for his monument, if they are the spontaneous indications of respect and sorrow, will be valuable testimonies, but not otherwise ; and I trust that neither solicitation nor influence will be employed to swell their amount. Leaving this matter, it is with real agitation and embarrassment that I find it my duty to mark out the grounds, on which this meeting appears to me to have been called for ; assuredly it is not that there is any difficulty in finding those grounds, nor that I have any apprehension that you will not attend to a statement of them with willingness and indulgence. But this is a very public occasion, and my feelings are not entirely of a public nature. Deep as my sense is of the loss which the community has sustained, yet do what I will, the sensation which I find uppermost in my heart, is my own private sorrow for one who was my friend in early life. It is just four-and-twenty years, this month, since I first became acquainted with him at the University, of which he was, beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth ; his society was courted by young and old ; he lived in an atmosphere of



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favour, admiration, and regard, from which I have never known any one but himself who would not have derived, and for life, an unsalutary influence. Towards the close of his academical career, he crowned his previous honours by the production of his 'Palestine;' of which single work, the fancy, the elegance, and the grace have secured him a place in the list of those who bear the proud title of English poets. This, according to usage, was recited in public; and when that scene of his early triumph comes upon my memory, that elevated rostrum from which he looked upon friendly and admiring faces; that decorated theatre; those grave forms of ecclesiastical dignitaries, mingling with a resplendent throng of rank and beauty; those antique mansions of learning, those venerable groves, those refreshing streams, and shaded walks; the vision is broken by another, in which the youthful and presiding genius of the former scene is beheld, lying in his distant grave, amongst the sands of Southern India,—believe me the contrast is striking, and the recollection most painful.

“But you are not here to listen to details of private life. If I touch upon one or two other points, it will be for the purpose only of illustrating some features of his character. He passed some time in foreign travel, before he entered on the duties of his profession. The whole continent had not yet been re-opened to Englishmen by the swords of the noble lord who is near me, and his companions in arms; but in the eastern part of it the Bishop found a field the more interesting on account of its having been seldom trodden by our countrymen; he kept a valuable journal of his observations; and when you consider his youth, the applause he had already received, and how tempting, in the morning of life, are the gratifications of literary success, you will consider it as a mark of the retiring and ingenuous modesty of his character, that he preferred to let the substance of his work appear in the humble form of notes to the volumes of another: this has been before noticed; there is another circumstance which I can add, and which is not so generally known. This journey, and the aspect of those vast regions, stimulating a mind which was stored with classical learning, had suggested to him a plan of collecting, arranging, and illustrating all of ancient and of modern literature, which could unfold the history, and throw light on the present state of Scythia; that region of mystery and fable; that source from whence, eleven times in the history of man, the living clouds of war have been breathed over all the nations of the south. I can hardly conceive any work for which the talents of the author were better adapted; hardly any which could have given the world more of delight,



himself more of glory; I know the interest which he took in it. But he had now entered into the service of the Church, and finding that it interfered with his graver duties, he turned from his fascinating pursuit, and condemned to temporary oblivion a work which I trust may yet be given to the public.

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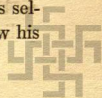
"I mention this chiefly for the purpose of showing how steady was the purpose, how serious the views, with which he entered on his calling. I am aware that there were inducements to it which some minds will be disposed to regard as the only probable ones; but I look upon it myself to have been with him a sacrifice of no common sort. His early celebrity had given him incalculable advantages, and every path of literature was open to him—every road to the temple of fame—every honour which his country could afford was in clear prospect before him, when he turned to the humble duties of a country Church, and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation in the enjoyment of as much happiness as the condition of humanity is perhaps capable of. Happy in the choice of his companion, the love of his friends, the fond admiration of his family—happy in the discharge of his quiet duties, and the tranquillity of a satisfied conscience. It was not, however, from this station that he was called to India. By the voice, I am proud to say it, of a part of that profession to which I have the honour to belong, he had been invited to an office which few have held for any length of time without further advancement. His friends thought it, at that time, no presumption to hope that, ere long, he might wear the mitre at home. But it would not have been like himself to chaffer for preferment: he freely and willingly accepted a call which led him to more important, though more dangerous, alas! I may now say, to fatal labours. What he was in India, why should I describe? You saw him! You bear testimony! He has already received, in a sister presidency, the encomiums of those from whom praise is most valuable; especially of one whose own spotless integrity, and a sincerity far above suspicion, make every word of commendation which is drawn from him of ten-fold value. I have reason to believe, that, short as their acquaintance had been, there are few from whom the voice of praise would have sounded more gratefully to him who was the subject of it. Would that he might have lived to hear it. What sentiments were entertained of him in this metropolis of India, your presence testifies; and I feel authorized to say, that



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if the noble person who holds the highest station in this country had been unfettered by usage; if he had consulted only his own inclinations and his regard for the Bishop, he would have been the foremost upon this occasion to manifest his participation in the feelings which are common to us all. When a stamp has been thus given to his character, it may seem only to be disturbing the impression to renew, in any manner, your view of it; yet, if you will grant me your patience for a few moments, I shall have a melancholy pleasure in pointing out some features of it which appear to me to have been the most remarkable.

“The first which I would notice was that cheerfulness and alacrity of spirit which, though it may seem to be a common quality, is, in some circumstances, of rare value. To this large assemblage I fear I might appeal in vain, if I were to ask, that he should step forward who had never felt his spirit sink when he thought of his native home, and felt that a portion of his heart was in a distant land; who had never been irritated by the annoyance, or embittered by the disappointment of India. I feel ashamed to say, that I am not the man who could answer the appeal. The Bishop was the only one whom I have ever known who was entirely master of these feelings. Disappointments and annoyances came to him as they come to all, but he met and overcame them with a smile; and when he has known a different effect produced on others, it was his usual wish that ‘they were but as happy as himself.’ Connected with this alacrity of spirit, and in some degree springing out of it, was his activity. I apprehend that few persons, civil or military, have undergone as much labour, traversed as much country, seen and regulated so much as he had done, in the small portion of time which had elapsed since he entered on his office; and if death had not broken his career, his friends know that he contemplated no relaxation of exertions. But this was not a mere restless activity, or result of temperament. It was united with a fervent zeal, not fiery nor ostentatious, but steady and composed; which none could appreciate but those who intimately knew him. I was struck myself, upon the renewal of our acquaintance, by nothing so much as the observation that, though he talked with animation on all subjects, there was nothing on which his intellect was bent—no prospect on which his imagination dwelt—no thought which occupied habitually his vacant moments, but the furtherance of the great design of which he had been made the principal instrument in this country. Of the same unobtrusive character was the piety which filled his heart. It is seldom that, of so much, there is so little ostentation. All here knew his

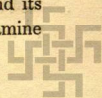


good-natured and unpretending manner : but I have seen unequivocal testimonies, both before and since his death, that, under that cheerful and gay aspect, there were feelings of serious and unremitting devotion—of perfect resignation—of tender kindness for all mankind, which would have done honour to a saint. When to these qualities you add his desire to conciliate, which had every where won all hearts ; his amiable demeanour, which invited friendships that were confirmed by the innocence and purity of his manners, which bore the most scrutinizing and severe examination, you will readily admit that there was in him a rare assemblage of all that deserves esteem and admiration.

“ But I will not leave the matter upon these grounds. What we do this day, we do in the face of the world ; and I am loth to leave it open even to the malignant heart to suppose that we have met here on a solemn, but hollow pretence, that we use idle or exaggerated words, or would stoop to flattery, even of the dead. The principal ground of all on which I hold the death of the Bishop to have been a public loss, was the happy fitness and adaptation of his character, for the situation and circumstances in which he was placed. There is no man, whether he be of the laity or a churchman, to whom I will yield in earnestness of desire to see Christianity propagated and predominant throughout the world ; but it would be sinful, if it were possible, to banish from our recollection the truths which the experience of former ages has left for the guidance of the present. It is an awful, but an unquestionable fact, that a fuller knowledge, a more perfect revelation of the will of God has never been communicated rapidly to large masses of mankind, without their being thrown into confusion. To some it has seemed that religion is so important an element of moral and social order, that no alteration can be made of its quality and proportion, without the whole mass dissolving, fermenting, and assuming new forms ; that by some mysterious condition of the lot of humanity, all mighty blessings are attended by some great evil ; that every step to Heaven is even yet to be won by fresh sacrifices and fresh atonements. There is another, and, I trust, a better mode of reasoning on these symptoms, of interpreting these terrible signs ; I will not readily believe that religion has been one of the causes of disorder—but, rather, that the vices of men having prepared the crisis, and called for the revulsion and re-action of the preservative principles of society, religion has only then manifested herself in a more visible and tangible form, and come as a ministering angel, to enable those who were struggling for the right to preserve and to prevail. The

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appalling fact, however, remains not the less indisputable, that it is in scenes of extensive disorder, amidst mortal strife and terrible misery, that she has achieved her greatest triumphs, displayed her strongest powers and made her most rapid advances. When Christianity first spread itself over the face of the Roman empire, all the powers of darkness seemed to be roused to an encounter. The storm blew from every point of the compass; unheard of races of men, and monsters of anarchy and misrule, more like the fantastic shapes of a dream than the realities of life, appeared amongst the gloom; and that period ensued which has been, perhaps, rightly considered, as the most calamitous in the whole history of man. When that new world was discovered, which now presents such fair and animating prospects, religion was imparted to the southern portion of it by carnage and by torture; I say, that in South America the ground was cleared by the torch and dug by the sword, and the first shoots of Christianity were moistened by the blood of unoffending millions. Again, when in Europe the Church cast its old slough, and re-appeared in somewhat of its pristine simplicity, the whole continent was convulsed by civil war for a century and a half; witness in France those battles, and massacres, and assassinations of the Huguenots and Catholics; in Germany, that closing scene of thirty years confusion in which the grotesque and barbaric forms of Wallenstein and Tilly are seen struggling with the indomitable spirit of Mansfield, and the majestic genius of Gustavus Adolphus. Witness in England the downfall of its ancient throne and the eclipse of royalty. Let me not be misunderstood on points such as these. There is no one who has rightly considered these events, who will not, even while he mourns over them, admit that it is now better the changes took place, even with their terrible accompaniments, than that they should not have taken place at all. But whilst I avow this, I hope it is not presumptuous to breathe a fervent prayer, that India may receive the blessing without the attendant misery: not faint-heartedness, that I tremble at the possibility of all Southern Asia being made a theatre of confusion; not luke-warmness, that rather than see religion advance upon the rapid wings of strife, I would prefer to wait for her more gradual approach, preceded by commerce and the arts, with peace and knowledge for her hand-maids, and with all the brightest forms of which human felicity is susceptible, crowding in her train. I confidently trust that there shall one day be erected in Asia a Church, of which the corners shall be the corners of the land, and its foundation the Rock of ages; but when remote posterity have to examine



its structure, and to trace the progress of its formation, I wish they may not have to record that it was put together amidst discord, and noise, and bloodshed, and confusion of tongues, but that it rose in quietness and beauty, like that new temple where 'no hammer or axe nor any tool of iron was heard whilst it was in building : ' or in the words of the Bishop himself—

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“ ‘ No hammer fell, no ponderous axes rung ;
Like some tall palm the mystic fabric sprung !

“ That such may be the event, many hands, many spirits like his must be engaged in the work ; and it is because of my conviction that they are rarely to be found, that I feel justified in saying that his death is a loss not only to his friends by whom he was loved, or to his family of whom he was the idol, but to England, to India, and to the world.”

After his Lordship had concluded, Lord Combermere moved,

“ That upon the occasion of the death of the late Bishop of Calcutta, it is desirable to perpetuate, by some durable monument, the sense of the public loss with which this community is impressed ; and the feelings of respect and affection with which the Bishop was regarded by those who knew him.”

The Honourable Mr. Harington, in seconding the motion, observed :

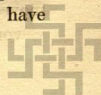
“ It is not my intention to detain you unnecessarily by any lengthened observations. I am confident that we all participate in the same feelings of unfeigned esteem, affection, and veneration for our late excellent Prelate ; and that we are not only willing, but anxious, to demonstrate, by a suitable memorial, the sense entertained by us, in common with all who knew him, of his distinguished talents and acquirements, his endearing virtues in private life, and the eminent services rendered by him in his short, but zealous and active career of public duty. These have been amply and justly stated in the very able speech which you have heard from the chair ; and I shall, therefore, merely second the resolution which has been moved by Lord Combermere.”



Mr. Pearson then rose and spoke nearly as follows :

" If I were to consult only my own wishes, I should keep silence on this affecting occasion, where it is more easy to feel than to speak. But, as it has fallen to my lot to propose a resolution, it seems fitting that I should preface it with a few remarks on the subject of that admirable person, whose loss we have to deplore. I do not intend (I hope I have a better taste) to repeat, and weaken by repetition, what has been so ably and so eloquently said by one who has known him long and known him well ; but only to point out a few of those distinguishing traits, which peculiarly fitted him for the situation he had to fill, the path which he was destined to tread.

" Without a more than ordinary zeal in the cause of Christianity, a man in this country would be useless who had to hold that high place in his profession which Dr. Heber filled, and to perform the duties which it imposed upon him : but that zeal itself would be worse than useless unaccompanied by an equal portion of liberality. Never have I met with the union of these qualities so complete and perfect in any other man. The warmth of his zeal prompted him to every exertion ; while his liberality was extended to all conditions of men, without any exception of sect or degree, of country or colour. Nor is it immaterial, that, in private life, his benevolence, the simplicity of his manners, and the absence of idle and pedantic forms, endeared him to all who had the happiness to know him ; while the rank which he held in England and the literary world, his talents, high attainments, and clerical knowledge, gave a sanction and a lustre to the measures which he deemed it proper to adopt for the benefit and instruction of these remote countries. Is it too much to say, that it will be difficult indeed to supply the loss of such a man ? The meeting has given an answer to the question in the resolution which they have already passed—in their vote to record by some suitable memorial the sense which they entertain of his merits. It only remains, therefore, to determine what kind of memorial they should adopt. It appears to me and to others, that the usage of our own country, and of Europe at large, points out a monument in marble as the most appropriate. And, though this may, perhaps, be considered less immediately and directly useful than some other kind of memorial which might be suggested, it has at least the advantage of meeting more frequently the public eye ; and if things of this kind have



any effect at all, it may tend for a long period of time to excite the love and imitation of those excellences which it commemorates. If the meeting concur with me in the kind of monument to be preferred, it is further only necessary to propose the situation in which it shall be erected.

"The Cathedral of this city immediately occurs to the mind: that Cathedral over which this inestimable Prelate presided with so much honour to himself, (that, however, is a trifle) and with so much benefit to others; where his voice has been so often heard, and always in the cause of religion and virtue."

The Honourable W. B. Bayley seconded the motion.

The Venerable Archdeacon Corrie proposed,

"That a committee of management be appointed to superintend the receipt and application of subscriptions; and that they be desired to communicate with the brother of the late Bishop, Richard Heber, Esq. one of the representatives in Parliament for the University of Oxford; and to request that he will superintend the execution of the monument in England." He further stated: "My own views of the loss which the public generally has sustained by the lamented occasion of our meeting, has been so fully and publicly expressed elsewhere, that it is unnecessary, and it would be improper to detain you, without any further expression of my feeling on that head. In speaking on this subject, it is, however, impossible altogether to exclude private feeling, so strongly did the deceased attach all who had the opportunity of being near him; but I shall take the liberty only to state, that during a long journey through the Upper Provinces, during which the late Bishop could not but be seen at almost all seasons, and under almost every variety of circumstances, I can truly say, that in his habitual temper and conduct, I never knew a person who came so near perfection."

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Mr. Holt Mackenzie proposed that a Committee of Management should be formed of the following gentlemen :

The Rev. DANIEL CORRIE,
CHARLES LUSHINGTON, Esq.
Hon. Colonel FINCH,
W. PRINSEP, Esq.

W. MONEY, Esq.
Rev. Principal MILL,
Rev. W. EALES,
Rev. J. YOUNG.

Sir Charles Grey proposed that the Reverend Mr. Robertson be appointed Secretary to the Committee.

The Reverend Mr. Robertson said he would feel peculiar pleasure in doing all in his power to forward the intentions of the meeting.

Sir Charles Grey suggested, that if any surplus should remain of the money subscribed, after the erection of the monument, that it be appropriated to the foundation of an additional scholarship in Bishop's College, to be named Heber's Scholarship.

Upon the adoption of this resolution, the Reverend Dr. Bryce rose and addressed the meeting as follows :

" Allow me, Sir, to take the opportunity, afforded by the honourable judge's suggestion, of trespassing on the attention of the meeting for a few moments. I am far indeed from presuming to add any thing to the just and animated eulogium on the virtues and character of the late Bishop of Calcutta, which you have this day delivered from the chair. In the most eloquent and feeling manner you have done justice, and what eloquence could do more than justice, to the worth that distinguished this excellent and truly amiable man ? But you have alluded, in a particular manner, to the benevolence which distinguished him as a man, and to the truly catholic and liberal sentiments which characterized him as a Churchman ; and I rise, Sir, to bear my humble testimony, founded on personal experience, to which I must now look back with a melancholy pleasure, that you have ascribed to Dr. Heber no virtues which he did not most eminently possess. The situation I hold in another Church, having the promotion of the same great object in view as that of which Bishop Heber was the distinguished head, led me frequently into conversation with the

late excellent Prelate on these subjects ; and never did I enjoy that pleasure and honour, without admiring the truly Christian and catholic spirit which distinguished all he said. Devoted zealously to the service and the honour of his own Church, Bishop Heber heard with a pleasure which it was not in his nature to conceal, of the exertions of other Churches to carry into execution the great work of piety and charity, which every religious society at home has in view in sending their ministers to India ; and he proved himself, by the warm interest he took in every scheme to promote the Gospel, not a bishop of the Church of England only, but a bishop of the Church of Christ. Encouraged by the kindness of the late Bishop's manners, and the sincerity of his good will, I felt that at any time I could seek his advice or assistance, in every thing where the promotion of moral and religious instruction was the object : and at this moment I have, indeed, but too much reason to sympathize with my brother clergy of the Church of England, in the loss which they have particularly sustained. It is one that will not soon be repaired. The death of Dr. Heber has left a blank in the Church that will not easily be supplied : and society at large, and the native population of these extensive regions yet sitting in darkness, have much to weep over in the loss of this excellent and beloved Bishop, as well as the Church to which he did so much honour, and the ministers of other persuasions, who, like myself, were always welcome to the benefit of his advice and assistance. For sure I am, Sir, that any one who had the happiness to know Dr. Heber, will agree with me, that never did Christian missionary come to the East with a spirit better fitted for the task of enlightening it in the great truths of the Gospel—with a zeal more warm in the cause, yet tempered by knowledge the most extensive ; or, in one word, with virtues and talents, that, under Providence, gave so much assurance of success, as did those of Dr. Heber."

The Honorable Sir John Franks then rose up and addressed the meeting ;

It was his object to have suggested that the surplus money should be appropriated towards a piece of plate, to be presented to the nearest relation of the late Bishop, in testimony of the respect and veneration entertained by this community for the eminent virtues of the deceased ; but as Sir Charles Grey had already moved that it should be devoted towards a scholarship, he thought there was no chance of his resolution being adopted.



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Sir Charles Grey said he took upon himself a portion of the shame of having being too premature; but he would now second the foregoing resolution—

Mr. George Udney, senior, then moved, and was seconded by the Honourable J. H. Harington, that the excellent and impressive speech of Sir Charles Grey be printed and published.

Sir Charles Grey stated that he had no copy of it, but he would assist any person who had taken notes.

The business of the day having concluded, it was moved by Mr. Holt M'Kenzie, and resolved unanimously, that thanks be returned to the chairman for his able conduct in the chair, and especially for the manner in which he had illustrated the character of their lamented Bishop.

On the motion of Mr. H. Shakespear, seconded by Sir C. Grey, it was proposed that the thanks of the meeting should be given to the Sheriff, for the prompt attention paid by him to their requisition.

The execution of this design has, also, been committed to Mr. Chantrey, and the monument, but for some misapprehension of the wishes of the subscribers, which occasioned a twelvemonth's delay, would have been in an equal state of forwardness with that destined for Madras.



Proceedings of a special general Meeting of the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge, held at the Secretary's house on Monday, May 22d, 1826, for the purpose of considering the manner in which it would be proper to notice the death of the late Bishop.

PRESENT :

THE VENERABLE THE ARCHDEACON IN THE CHAIR.

Rev. Dr. YOUNG,

J. BAGSHAW, Esq.

Rev. Professor CRAVEN,

W. H. ABBOTT, Esq.

Rev. Professor HOLMES,

R. W. POE, Esq.

Rev. W. BURKITT,

W. MONEY, Esq. and

Rev. W. TWEDDLE,

Rev. Dr. PARISH, Secretary.

The minutes of the last meeting having been read,

The Chairman stated the purport of the meeting, according to advertisement, and laid before the Committee a copy of a letter, dated April 18th, addressed by him to the Secretary of the Parent Society, announcing the death of Bishop Heber.

The Archdeacon then stated to the meeting, "that it appears from the records that the Bishop took the chair as President of this Committee on the 24th November, 1823. The native schools and every other branch of the Committee's labours engaged his serious attention during the period that preceded his entrance on the arduous task of personally inspecting the stations throughout this Presidency, and which he pursued over land to Bombay. During the latter interval, he frequently corresponded with the Secretary on the business of the Committee, and every where showed the most lively desire to promote its usefulness, and extend the benefits it is calculated to afford to both public and private schools, and to the numerous individuals who compose the Christian part of the army in this country. His diligence in extending the missionary department of the Committee's labours, appeared in the establishment of the mission at Boglipoor, with a view, primarily, to the benefit of the hill-tribes in that neighbourhood.

"His mind, it is well known, was also, lately, much occupied in for-



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warding the wishes of a benevolent individual, for the mental and moral improvement of the Garrows inhabiting the north-eastern borders of Bengal. During the few months between his Lordship's return to Calcutta and his departure to Madras, notwithstanding that his time was much occupied in preparing the way, and engaging support towards the establishment of a Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, the affairs of this Committee also received their due proportion of his attention and care. From the last report it appears how much consideration he had given to the transfer of the native schools of this Committee, whilst almost his last thoughts before his embarkation were employed on the affairs of St. James's School, and the Committee's depôt of books connected with it. From this brief sketch, it appears how much the Committee owe to the zealous superintendence of their late lamented Bishop, whilst his kind and conciliating manners rendered it a gratification rather than a duty to the other members of the Committee to co-operate in his labours. Indeed, the remarkable candour and freedom from prepossessions of his intelligent mind, rendered hints from any member, as to the most effectual mode of accomplishing the good proposed, always welcome to him, and tended greatly to the attainment of the object of this and similar associations, viz. the benefit of united counsel, and various knowledge and acquirements. Under this view of the public and personal services rendered by Bishop Heber to the Committee, this meeting, participating as they do in the common feelings of deep regret and heart-felt sorrow which have pervaded all ranks and classes of the community in general, as of the Church in particular, of which the deceased Prelate was the venerated head and distinguished ornament, think it right to record their sense of so afflicting a dispensation of Divine Providence."

It was accordingly resolved,

I.—“ That this Committee are desirous of acknowledging, with mingled feelings of devout gratitude to God, and thankfulness to their late Diocesan, as His willing and indefatigable agent, the extensive and permanent advantages which have resulted from his Lordship's wise measures, and strenuous exertions for promoting the several great and important objects to which their hopes and efforts are directed.

II.—“ That this Committee feel thankful to Almighty God that, during the short period which it was permitted them and the Church at

large to reap the advantage of his truly pastoral care, the departed Prelate was enabled to extend the benefit of his visitation over nearly the whole of his diocese; and that the four Indian archdeaconries had largely participated in his Lordship's parental inspection and counsel.

III.—“ That this meeting feel it their duty to make known to the Parent Society their obligations to the late Bishop, and their sense of the loss which the Society for Promoting Christian Knowledge, in common with other religious bodies in the Established Church, has sustained by his premature death, and to unite their prayers with those of the parent Society, that the loss may be speedily and efficiently supplied.

IV.—“ That four hundred copies of the proceedings of this day, as far as they relate to the deceased Bishop, be printed and circulated amongst the subscribers to this Committee, and that sixty copies be forwarded to the parent Society.

(Signed)

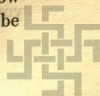
“ DANIEL CORRIE, Chairman.”

The “ Indian Gazette,” after giving the details of the Bishop's death, proceeds to say,—

“ Thus prematurely died a prelate who was famed for his genius, distinguished for his learning, and eminent for his piety. In him, Christianity has lost a shining light, and society has sustained an irreparable loss.

“ If, as was said by a celebrated pagan, the happiest death be the most sudden and unforeseen, what must it be to the devoted servant of the Most High, called away, even while in the performance of his Master's work, to fulfill a higher destiny? May all of us, when our final hour comes, suffer as little, and be as well prepared to meet the dread change, as this upright and holy minister of Christ.

“ It has been the lot of few to inspire such general respect, veneration, and affection, as the lamented Bishop Heber did. Indeed to know him was to love him; and in him the genius of true Christianity might be



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seen at once reflected ; for he was mild and kind, and breathed peace and good will among men ; he was a model of spiritual exaltation without pride, and of elevated virtue without austerity. Nor was it by his own flock alone that this good shepherd was beloved in life and lamented in death. All sects of Christians held him in the highest estimation. In this sentiment they were joined by the natives of this country, who had an opportunity of appreciating his character, and who, if they could not become his proselytes, were the unfeigned admirers of his tolerance, benignity, and charity, and hold his memory in sincere reverence."

BOMBAY.

Pursuant to the public notice, a very numerous and respectable Meeting of the society of Bombay was assembled in St. Thomas's Church, on Saturday, May 13, 1826, for the purpose of considering the most appropriate mode of evincing their respect and esteem for the late Right Reverend Reginald Heber, Lord Bishop of Calcutta.

The Honourable the Governor took the chair at 11 o'clock, and addressed the meeting to the following effect :

" The purpose for which we are met, is to consider of a tribute to the memory of one of the most enlightened and amiable prelates that ever adorned the Church.

" The merits of his character will, no doubt, be set before you by others more capable of doing justice to the subject than I am ; but even if it were deprived of that advantage, your own recent observation of his virtues would render it unnecessary for me to enlarge on his claim to this mark of public veneration.

" His extensive learning, his rare accomplishments, his universal benevolence, his unaffected piety, the simplicity and kindness of his manners, but lately attracted your admiration, and must still be fresh in your memory.



"I shall not, therefore, take up more of your time in explaining the motives of the meeting, but shall leave you to determine on the best means of marking your sentiment towards a man, whose loss is a public misfortune to this country, and to his own."

The Rev. Thomas Carr having, at the request of the meeting, undertaken the office of Secretary, the Honourable the Chief Justice rose to propose the first resolution, in the following terms :

"Sir, I have the honour to propose a resolution expressive of our deep regret and grief at the mournful event which has occasioned this meeting, a resolution which requires not a word from me to recommend it. I cannot, however, in justice to my own feelings, feelings which I entertain only in common with those around me, confine myself to a naked enunciation of that resolution. I cannot deny myself the melancholy satisfaction of paying my last humble tribute of respect to the virtues, the talents, and zeal of the great and good man whose loss we are now deploring. I cannot but dwell for a few moments upon the irreparable loss which his friends and the public, which India and Britain, which literature, and above all, the cause of humanity and religion, have sustained in the death of Bishop Heber.

"But a few months have elapsed since he was in the midst of us, urging us by precept (and never was precept enforced with more glowing eloquence), animating us by example, (and never was example more bright or attractive) engaging us by converse (and never was converse more winning or persuasive) to that great work to which he had devoted his life. Not a short year has yet passed over us since, from that very seat, which you, Sir, now occupy, he recommended to us, in a manner and with language irresistible, one of those institutions of charity and of religion, which, though not reared by him, was daily strengthening and expanding under his fostering hand.

"To dwell upon his virtues, upon the charity of his heart, the sweetness of his disposition, the amenity and simplicity of his manners, or the delights of his conversation, were superfluous, recently as we have all been witnesses to them. No man, perhaps, was ever more calculated, from the reputation of his name, the splendour of his talents, the depth of his erudition, the purity of his life, the sanctity of his office, and the eminence



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of his station, to inspire us with respect and veneration ; but on the slightest intercourse, on the shortest acquaintance or converse with him, these feelings were absorbed and lost in a still deeper feeling of affection and of love.

" Of his splendid talents, who is there who had not heard years before he visited these shores ? Few at so early a period of life achieved so high a reputation as Bishop Heber. I, perhaps, am the only one here who had the happiness of seeing him crowned with academical honours, of witnessing the applause of the learned received by him with a diffidence as rare as were his talents. From that moment till the day of his death his course was one tract of light, the admiration of Britain and of India.

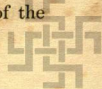
" To his zeal in the cause of humanity and Christianity, we want no testimony. He sacrificed all the endearments of his home ; he expatriated himself from the land of his fathers ; he tore himself from the nearest and dearest relations, and from the most devoted friends ; he abandoned the most brilliant worldly prospects, for this distant and fatal clime. A very few years must have seen him in as exalted a station in his native country as he filled in India. Never, however, even in Britain, could he have occupied a more exalted station in the admiration, the esteem, and affection of his countrymen.

" Whoever may be the successor to his high and sacred office, we are not likely to see so great energy of mind with so much sweetness of disposition, so great talent with so much diffidence, or so great zeal with so much charity.

" I beg to propose the following resolution :

" That this meeting is penetrated with feelings of the deepest sorrow, for the sudden and untimely death of the late Right Reverend Reginald Heber, Lord Bishop of Calcutta ; and, whilst they commemorate, with the highest regard, the goodness, the candour, and the charity, which adorned his private character, they reflect with no less admiration on the lustre of his public life, distinguished, as it has been, by uncommon talents and extensive learning, and consecrated to the unwearied labours of his high and important station."

In seconding the resolution proposed by the Honourable Sir Edward West, Mr. Warden expressed his entire concurrence in the object of the

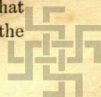


meeting; and more especially in every part of the impressive appeal with which that resolution had been so feelingly and powerfully urged on the attention of the meeting.

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“ You have heard,” added Mr. Warden, “ an eloquent eulogium passed on the character of that lamented and accomplished Prelate. You have been informed of the personal comforts and independency which he sacrificed, and of the honourable prospects of professional advancement which he abandoned at home, with a self-devotion to which those only can cheerfully submit who are sincere and conscientious servants of a Divine Master, for the disinterested purpose of promoting the best interests of his country in this distant branch of her Empire—the moral and religious improvement of British India. Great as those sacrifices undoubtedly were, they were yet not greater than that to which his country yielded in consenting to send forth to this distant region, one of the most pious and highly-gifted of her sons. Those who have listened to his persuasive eloquence—to the pure, the liberal, and consolatory theology he taught within these walls,—those who have observed the ardour with which he lent his personal assistance to the promotion of our different charitable institutions,—those who heard the luminous and instructive exposition which he afforded of the great advantage of a better system of education to a country like India, on the interesting occasion of laying the foundation stones of the charity-schools at Byculla, those who have had such means, as most of the gentlemen present have, of appreciating the character of Bishop Heber, possess the fullest opportunity of forming a just estimate of the sacrifice made by the mother country, and of the value of the boon she conferred on India, by the selection of such a Prelate to preside over its Church establishments. I cannot adduce a stronger proof of the wisdom of that selection, nor a more interesting evidence of the frame and constitution of Bishop Heber’s mind,—of its complete adaptation to the truly arduous duty of superintending the Indian Diocese,—than by quoting the concluding sentence of his reply to the valedictory address made to him by the Bishop of Bristol, on behalf of the Society for Promoting Christian Knowledge, on his appointment to the See of Calcutta. After beseeching, with characteristic humility, the blessing and prayer of the Society; after expressing the gratification he experienced in going forth as their agent to promote their pious designs in the East; he added, that ‘ if ever the time should arrive when I may be enabled to preach to the



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natives of India in their own language, I shall then aspire to the still higher distinction of being considered the missionary of the Society for Promoting Christian Knowledge.' I cannot adduce a more affecting proof of the ardour, the anxiety, and the success, with which he must have been prosecuting an object so near his heart, and of the deep importance of which, to the efficacious discharge of his duty as a bishop of India, he would appear to have entertained so firm and just a conviction, than by adverting to the fact, that one of his last pious acts was to pronounce the apostolic benediction to the native Christians at Trichinopoly in the Tamul language. Simple, gentlemen, as that act may appear to be, the effect it produced in his congregation was strong and salutary, and followed as it so immediately was by his sudden and lamented death, the impression cannot soon be forgotten." Mr. Warden felt persuaded that the result of the meeting would prove to our countrymen at home, that though short was the period we were destined to enjoy the blessing, we were yet not insensible of, nor ungrateful for, the boon conferred on us by the nomination of such a prelate as Bishop Heber to superintend the Church Establishment in India.

In moving the second resolution, Sir Charles Chambers expressed himself nearly in the following terms.

"Sir, after the eloquent eulogiums to which we have just been listening, from the learned mover of the first resolution and his honourable second, I could have been well content to sit down in silence after having read to the meeting the resolution which I have the honour to hold in my hand; but having been active in promoting this public testimony of our regard for the memory of Bishop Heber, and feeling, as I do, a more than ordinary anxiety that the expression of our respect should be, in some measure, adequate to the extent in which I am sure we all feel the sudden termination of his valuable life, I feel that I should be guilty of great remissness, if I did not exert my utmost endeavour upon this occasion to do honour to his memory, and to identify my own feelings with the object of this meeting.

"By the public notice we have been called upon, in the first place to express our regard for the private virtues of our lamented Diocesan, but I think, on many accounts, that it is not necessary to dwell much upon them. It is so short a time since he was amongst us, and he spent so

much larger a portion of time here than we could reasonably have anticipated, that every one who hears me must have had ample opportunity of forming an estimate of his private character. Indeed, openness and ingenuousness, with a humility both deep and unaffected, were so much the characteristics of his whole life, that it was impossible to be long in his society without surveying and discovering his whole character. There was nothing concealed or disguised. His virtues shone forth to all with all their original brightness, and his faults, could they be called such, were the inseparable companions of those virtues, and were equally conspicuous. The commemoration, however, of private virtues is satisfactory as the expression of private friendship or affection, although perhaps we best show our sense of their value by endeavouring to imitate them. *Admirazione te potius, quam temporalibus laudibus, et si natura suppeditet emulatione decoremus.*

“ But, in endeavouring to do honour to the memory of our illustrious friend, other and more important considerations demand our attention—considerations connected with the most enlarged views of Christian philanthropy, and interwoven with the fate of nations. My learned and eloquent friend, who addressed you first, has rightly told you, that we should not do justice to the character of Bishop Heber, by confining our attention to the period of his episcopal career. Neither shall we do it justice by considering it only with reference to his labours in this corner of the globe. The age in which he lived is very remarkable. In what former period of the world have there been such rapid strides to the perfectibility of man and his happiness? When have the educated classes turned their attention with more ardour and with more zeal, but at the same time so judiciously and temperately, to those speculations which are most intimately connected with the best interests of mankind? When did the great and the good of every clime, with so impartial and unimpassioned a spirit, without infringing upon the duties of true patriotism, look abroad and survey the institutions of other countries, for the purpose of benefitting their own? When did the light of Divine truth burst forth with more unconfined splendour, to illumine the universe, and cause a ray of health and comfort to shine over the face of the whole earth? At such a period, it is no mean praise, that the name of Reginald Heber is always to be found in the foremost rank; that if he did not direct, he kept pace with the mighty torrent, and expanded his capacious mind to the conception of the boundless prospect before him.

“ But if this be the general impulse of mankind to improvement, can



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it be doubted, that a field does not present itself better calculated to feed this insatiable ardour, than India ? It is now somewhat more than half a century since we have acquired a right to guide and influence, not only the political, but the moral destinies of this vast peninsula. We have subjected its timorous and unwarlike inhabitants to our dominion. We have erected great establishments ; individuals have returned to England with their princely fortunes out of its spoils. It has been a well-merited reproach that we did not sooner turn our minds to the solid and more durable conquests of peace ; that we did not sooner attempt to lay a more lasting foundation for esteem, than the splendour of military achievements. But we have at length gloriously redeemed ourselves from this disgrace, and two nobly-gifted individuals have been found, adorned with all that ancient lore and modern refinement could afford, endowed with the means of enjoying all the blessings of their native land, sacrificing their ease, their comforts, their health, and even life itself, for the benefit of a people, who cannot, for centuries to come, if ever, be made adequately sensible of the obligations they owe to their disinterested benevolence.

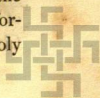
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They are both gone to their last home, they are beatified spirits, and if they are conscious in any way of sublunary things, they look down with the utmost contempt on our vain and petty distinctions ; all mists are cleared from their minds by the perfect day ; they know each other even as they are known, and they contemplate no part of their earthly existence with satisfaction, except that which has contributed to their present happiness, in the enjoyment of the inexpressible and absolute perfections of the Supreme Being.

“ It would be a presumptuous undertaking in me to attempt to portray to you the pattern of a Christian Bishop. But with reference to the occasion on which we are assembled, it may be permitted me to make one or two remarks, which have been suggested by my personal knowledge of Bishop Heber. In looking at the peculiar duties of a bishop of the Indian diocese, it must have often occurred to every one that the contemplation of its countless inhabitants, immersed in worse than Pagan darkness and ignorance, and debased by worse than Pagan superstition, and the desire which is at first created by this reflection of elevating them to a higher state of existence by the benefits of knowledge and the

blessings of religion, has a tendency to raise the mind above its proper and sober level; while, on the other hand, the consideration of the innumerable and almost insurmountable obstacles which present themselves to the progress of improvement is apt to depress the hopes of the most sanguine, and to give to all our schemes of melioration the appearance of being visionary. The views of Bishop Heber, carried into action with his characteristic promptitude and energy, and animated by a zeal which some might deem enthusiastic, never appear to have misled his judgement. Carrying into the investigation of the situation of his vast diocese all the lights which human learning could afford, with the firm conviction of the truths which his high office called upon him to inculcate, his moderation and temperance were conspicuous to all. In respect to the great point of improving the condition of the natives by education, he earnestly and zealously followed the steps of his great predecessor Bishop Middleton. His tongue and his heart were ever employed in giving effect to that institution which will immortalize the name of his predecessor, and doubtless this meeting cannot be more appropriately employed, than by making this an occasion of promoting the welfare of Bishop's College which the almost boundless liberality of Bishop Heber, when living, contributed to cherish.

“ I must touch on one more point of his episcopal character and exertions, and that part which, at first view, we might be disposed to consider of inferior magnitude, but which rightly appreciated, must always be acknowledged to be of the first importance—I mean the demeanour and conduct of Bishop Heber to the European inhabitants of India. It cannot, I think, be a moment doubted, that the first important step which will tend to enlighten the native population, will proceed from a gradual approximation between the two classes: more kindliness and consideration on the side of the former, more knowledge and less prejudice on the side of the latter. When this effect will take place, in the revolution of ages, it is impossible, even in idea, to anticipate. It cannot reasonably be conceived probable, until the European population shall numerically preponderate to a greater extent than it does at present: but this we may confidently affirm, that if the approximation of the two classes, by education and mutual good-will, is to be hailed by the forerunner of a new era, nothing can well be considered as of greater effect to retard such a blessed event, than the neglect of the European population to act up to their own light and information, and to make their lives consistent with the precepts of our holy



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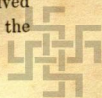
faith. It seemed to be natural inclination, as well as the sense of duty, which induced Bishop Heber so to deport himself as to allure men to his society and conversation, by candour, by fairness, and urbanity; while, at the same time, his fervent and genuine piety, and his earnest and patient discharge of the ministerial points of his sacred office, ensured the respect of all, both to his own character, and the service in which he was engaged. Through his long progress in the Upper Provinces he seems to have fascinated all classes, nor do I think upon examination there would be found a single dissentient voice upon this point of his character. Had he lived to continue his indefatigable labours, and to have studied the various parts of his extensive flock more at leisure, his maturer judgement might have led him to modify his intercourse in some points: but the broad outline of his character would have remained the same; and he would always have appeared to be actuated by the same ruling principle—a simple desire to draw men to a holy and religious life, by the representation of it under the most gentle unassuming aspect.

“ In the midst, however, of labours so abundant and, to human conceptions, so well calculated to promote the great object of his life, we are called upon to lament its sudden termination, under circumstances calculated to call forth our deepest sympathy. The countless leagues of the ocean had removed him for ever from those relatives whom he most honoured and loved: from his affectionate brother, who loved him with a love passing the love of women; from his aged and bereaved mother, to part from whom had cost him his acutest pang. His afflicted wife and his orphan children, though not so far removed from him, had not, nevertheless, the consolation of following his remains to the grave, or of laying his thrice-revered head in the dust. They have indeed a consolation which neither the wisdom of philosophy, nor the fancy of the poet could have supplied, a sure and certain hope full of immortality. Their sorrow is not dead. He has put off his earthly mitre for the crown incorruptible. He has laid aside his sacerdotal robes for the pure and unblemished marriage garment. He hears the inexpressive nuptial song. With his loins girt and his lamp burning, he has gained an entrance, when the bridegroom with his friends passed to bliss at the mid-hour of night.

“ To us, also, who are not so intimately allied to him, his death presents an awful and affecting spectacle. After a laborious personal survey of his diocese—after promoting by precept and example the welfare of the Church, and good-will amongst men—he was conducted by a mysterious

hand to finish his life and his labours upon hallowed ground—amidst the scenes which the primitive and apostolic Schwartz illustrated by his life—where he gained the love and veneration of his heathen neighbours, and ensured the grateful admiration of the Christian world. Bishop Heber's feelings seem to have been thoroughly excited on the occasion, and being deeply impressed with the responsibility of his office, he took leave of the last congregation he was destined to address on earth, in terms of the most exquisite sensibility and pathos. He retired from the scene, and having unrobed himself of the emblems of his earthly functions, with the smallest quantity probably of acute pain he seems to have expired, without experiencing any of the pangs of a mortal dissolution. What may have been the purpose of Providence in this awful dispensation, it were profane for us to enquire : but, without trespassing upon a subject above our comprehension, it may be allowed me to suggest a reflection which has forcibly impressed my own mind. Perhaps it may have been necessary to remind us that taste, and genius, and talents are not absolutely necessary to the great work which this illustrious Prelate had so much at heart. Perhaps, rather, it was essential to the furtherance of the same great cause, to rouse us to the contemplation of higher degrees of virtue, and a greater singleness of mind : to represent to us what manner of person he ought to be who shall undertake the care of this great diocese ; that he must be prepared to put in practice all their literal severity, the precepts of self-denial inculcated by our Divine Master—to cut off the right hand, or to pluck out the eye. ‘Him that overcometh,’ says the sublime language of the Apocalypse, ‘will I make to be a pillar in the house of my God.’ Two massive and majestic pillars already support the gorgeous dome of the Eastern Church—of different materials, and perhaps of different orders—but well fitted to grace the same temple. Let us fervently hope that their bright example will cause other columns innumerable to be added to this costly edifice, to support and to adorn it till the final consummation of all things, each upon the same firm and solid base—with the same polished elegance of shaft—with the same capital ornaments of Christian graces and good works.

“I have thus endeavoured, to the best of my ability, to do its merited honours to the character of our illustrious friend. From the earliest period which I can recollect, his character and endowments have been familiar to me ; and the intimacy which has for a long period existed between our mutual friends and connections—an intimacy, which has now survived more than one generation,—has rendered me equally familiar with the



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general outline of his interesting and eventful life. The learned Chief Justice has told you of the splendour of his academical career. After having exhausted the stores of ancient learning, he travelled over a great part of the continent, and was familiarly acquainted, I believe, with all its languages. When he returned home, he devoted himself to the sacred office, and came as deeply imbued with sacred lore as he had previously been with profane literature. For nearly twenty years before his undertaking the episcopal office, he enjoyed in England all the benefits which the most refined society of the most refined country in the world could afford, and all the blessings of domestic life, which he knew so well how to appreciate, were abundantly showered down upon him. In the midst of happiness, almost without alloy, and of society which he was so well calculated reciprocally to enjoy and to adorn, the opportunity presented itself of visiting India in the character of its bishop. Let it not be thought that he eagerly and unadvisedly snatched at its elevation to gratify worldly pride and ambition. I well remember hearing from those most intimate with him the circumstances under which he was induced to accept its responsibility. It was pressed much upon him by his friend and connection, Mr. Wynn : but natural affection to an aged relative, and those ties which, at a mature time of life, acquire the strongest claims upon the mind, both from duty and inclination, made him recoil from the thought. He declined the office ; but after the lapse of about a week, after, I was assured, devout meditation, and not without private prayer to that Being, 'who is the source of all utterance and knowledge, who sendeth the seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases,' he desired that this high dignity, if not already disposed of, should be entrusted to him. He accepted the great work from the imperious sense of duty alone, and from duty alone consented to encounter those thousand deaths, which we are called upon, even when living, to endure in the separation, perhaps for ever, from those whom we most love and honour. Upon his arrival on these shores we have seen how cheerfully and zealously he entered upon his pastoral duties ; how promptly and energetically he pursued his apostolic mission, up to that melancholy period which has beheld at once the extinction of his labours and of our hopes. I shall conclude by reading the second resolution to be proposed for your consideration, namely,

“ That a subscription be entered into for the purpose of raising a fund to endow one or more scholarships at Bishop's College, Calcutta, for the

benefit of this presidency, to be called '*Bishop Heber's Bombay Scholarships.*'"

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This resolution was seconded by Major-General Wilson.

Mr. Chaplin moved,

"That a committee of the under-mentioned gentlemen be appointed, to take into consideration the best mode of effecting the object of the second resolution :

The Hon. Sir EDWARD WEST,
F. WARDEN, Esq.
R. T. GOODWIN, Esq.
The Hon. Sir RALPH RICE,
The Hon. Sir C. H. CHAMBERS,
T. BUCHANAN, Esq.
Major-General WILSON,
J. J. SPARROW, Esq.
J. ELPHINSTON, Esq.
W. CHAPLIN, Esq.
Lieut.-Col. SHULDHAM,
W. NEWNHAM, Esq.
The Rev. H. DAVIES,
J. WEDDERBURN, Esq.
Lieut.-Col. LEIGHTON, C.B.
F. BOURCHIER, Esq.
The Ven. the ARCHDEACON.

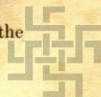
R. WALLACE, Esq.
Rev. T. CARR,
T. T. MARDON, Esq.
Rev. D. YOUNG,
J. FARISH, Esq.
C. NORRIS, Esq.
Lieut.-Col. WILLIS,
Rev. E. MAINWARING,
J. M'ADAM, Esq.
J. FORBES, Esq.
G. FORBES, Esq.
A. MACKINTOSH, Esq.
G. NORTON, Esq.
Rev. J. CLOW,
Rev. J. LAWRIE,
T. F. RANKEN, Esq.

"And that every subscriber to the amount of twenty rupees shall be considered a member of the same committee; the number of five to form a quorum."

Mr. Newnham seconded this resolution.

Moved by Lieut.-Col. Shuldham, and seconded by Lieut.-Col. Leighton, C.B.,

"That the thanks of this meeting be given to the Honourable the



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Governor, for his kindness and condescension in taking the chair, and for his able conduct in it."

CEYLON.

At a Meeting of the Gentlemen of Colombo, it was resolved to propose the following Resolutions.

"That feeling deeply those sentiments of reverence for the character of our late excellent Bishop, which have been manifested throughout India, we deem it right to record them by a testimonial to be put up in the Church of Colombo.

"That for this purpose a subscription be entered into to defray the expense of a mural tablet, bearing a suitable inscription.

"That the amount of each subscription, as in the instance of Bishop Middleton's monument, do not exceed one guinea.

"A meeting for the above purpose will be held at the King's-house, at one o'clock, on the 1st day of September next."

At a Meeting of the Subscribers for the support and education of Cingalese Youths at Bishop's College, Calcutta.

"Resolved,—That as a mark of respect to the memory of the late excellent Bishop Heber, the "Colombo Exhibition," as voted by the resolutions of the 11th September last, shall henceforth be called BISHOP HEBER'S EXHIBITION¹.

"JAS. M. S. GLENIE, *Secretary.*"

Gazette, Aug. 26.

¹ The reports of the proceedings consequent on the Bishop of Calcutta's death, are re-printed from the newspapers of Madras, Calcutta, and Bombay.

The following inscription is intended for the mural tablet at Colombo.

THIS TABLET IS ERECTED BY THE BRITISH IN CEYLON,

TO THE MEMORY OF

REGINALD HEBER, D.D., LORD BISHOP OF CALCUTTA,

who, turning cheerfully from the enjoyments of home,

and the prospects of honour in England,

undertook, in faith and hope,

the episcopal charge of his brethren in the Indian empire,

and lived and died

their watchful, indefatigable, devoted friend and pastor.

In the short space of three years

he animated by his presence almost every part of his vast diocese :

And, while he every where encouraged in this island, as on the Peninsula,

with special and parental care the Church already formed,

and visited with thankful joy the converts of his flock,

he looked earnestly to the day when, to the Heathen also,

he might be the means of preaching the Gospel of Christ ;

and might thus be not only the Prelate of India,

but the chief Missionary of England in the East¹.

HE WAS BORN APRIL 21, 1783.—CONSECRATED BISHOP OF CALCUTTA, 1823.—DIED APRIL 3, 1826.

¹ Answer to the Valedictory Address of the Society for Promoting Christian Knowledge, 1823. Sermons in India, p. xxxvi.



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The private testimonies of grief for this heavy and unexpected loss,—a loss which almost every individual in India felt to be personal, are no less gratifying than the public expression of sorrow with which the intelligence was received both at home and abroad. One of the missionaries of the Church Missionary Society thus express the general effect which the event produced in India.

“Bereaved of our much-beloved, zealous, and apostolic Bishop, who can but lament the loss which the missionary cause, and the whole Church in India have sustained! Methinks this dispensation calls for a day of public fasting and prayer, that the Head of the Church would be gracious unto India again, and send out such a chief shepherd as our departed parent. This is the character which he reminded me of on the day we were all together at his Lordship's table. He, alone, among all our people, seemed untainted with the pride that is congenial to India. Oh, how my mind was transported with the idea, that, if it should please the Lord to spare our good Bishop for a quarter of a century to India, what mighty changes for the better might we not expect would take place. But all is blasted and laid in the dust from that quarter.”

Abdûl Musseeh, whose ordination was one of the Bishop's last public acts before he sailed for Madras, with great feeling and simplicity, expressed his own sorrow for his death in a letter written in Hindostanee, of which the following is a translation.

“It is a subject of deep grief, that yesterday I heard from Mr. Ricketts of the death of our father, and spiritual guide, the lord Bishop. On hearing it, I became almost insensible. Alas! Alas! we Hindostanee people were not worthy that he should remain among us. God hath taken him from the world! A thousand lamentations for the loss of so holy and spiritual a Bishop! The Lord gave him to us, and the Lord hath taken him away! Blessed be the name of the Lord! Woe, woe unto us! except patience and resignation, nothing stands in any stead; for death is the way that we must all go. When I think of him my heart is ready to break, and I have no power to express in writing my feelings. My only consolation is, that his Lordship, having set us a holy and spiritual example, and being in a prepared state, hath slept in the Lord Jesus Christ, and entered into everlasting rest.”

From the Rev. Principal Mill to the Rev. Anthony Hamilton, Secretary of the Incorporated Society for the Propagation of the Gospel.

" Bishop's College, Calcutta, April 15, 1826.

" * * * It would be in vain to attempt to describe the gloom which the loss of one so respected and beloved has diffused all around. The sense entertained of it by the Supreme Government, may be estimated from the enclosed proclamation¹ issued yesterday, when first the melancholy news reached this presidency. Our admirable Diocesan was at the commencement of a visitation, important on several accounts above the last which he had so happily completed; the effect of his presence and inspection was now beginning to be felt on the first, and most important Protestant missions of India,—the spirit of intelligence and Christian charity, which he never failed to diffuse wherever he appeared, would have contributed essentially to the melioration of their condition,—his presence was about to heal effectually (as his letters were now aiming to heal,) the unfortunate dissensions that the ignorance, or forgetfulness of just principles, has occasioned in the ancient Syrian Church of Malabar, when all those and other projects of extensive usefulness were, by the mysterious dispensation of an all-wise Providence, suddenly arrested; their performance, we know not for how long a period, hopelessly suspended. * * *

" * * * On one point only would I endeavour to add, if it is possible for my voice to add any thing, to the force of what is pronounced by the departed Bishop. It is that which relates to the ancient eastern Churches, and the provision proposed for them in the College. The experiment, as far as regards our present domiciliary, the young deacon of Ararat, Mesrop David, is, I can assure the Society, of the happiest promise, both with respect to what he receives, and what he communicates. From what I have gathered from other Armenians, but more particularly from him (who is destined to one of the highest stations in his Church,) I am satisfied of the great, and, indeed, incalculable benefit that an intercourse with the reformed part of the Church Catholic—an intercourse begun in this truly Catholic manner—may produce to this widely extended and most interesting Christian community. * * * I will add no more at present, though I have much to say hereafter on this subject, except that the deep feeling exhibited by the Armenians of Calcutta, on the death

¹ See p. 457.



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of the Bishop, with the anxiety expressed by many, particularly by the excellent deacon now with us, lest the intercourse between them and us should now be suspended, would, I am sure, if it could be witnessed by the Society, furnish the strongest argument for not being wanting to the occasion which Divine Providence has opened us.

"April 18th. P.S.—I cannot forbear enclosing an additional testimony to the universal sorrow of the respectable Armenian community in Calcutta, manifested on our Bishop's decease. The letter is no copy, but the actual original sent me this morning by Johannes Avdall, a young Armenian merchant, born at Shiraz, who has not been long resident in India, nor acquainted long with the language he writes so correctly. He is the person mentioned in the Bishop's letter¹ as desirous of translating our liturgy into his ancient language. I should add (as the publications of Schroöder and the Whistons are not generally perused,) that *Haic* is the name of the founder of the Armenian monarchy, after whom they love to name themselves.

"W. H. MILL."

From Mr. Johannes Avdall to the Rev. Principal Mill.

"Calcutta, April 18, 1826.

"MY DEAR SIR,

"It was a cause of great and sincere grief to us to hear of the very unexpected and melancholy decease of your most excellent Bishop Heber; who, in the midst of his most zealous and pious exertions, was summoned from on high, to hasten to the heavenly abode to which his Christian and moral virtues have, no doubt, directed his course.

"I cannot but feel deeply the loss occasioned by this dreadful catastrophe, and participate in the sorrow naturally excited in the bosom of every member of the English Church by this public calamity. Let me condole with you on the fall of that greatness, and the departure of that worth, which so eminently characterized both the public and private career of the late lamented Bishop. Surely there is some latent mystery in death, an instance of which makes the human frame shudder, and is more particularly terrible when its victim is greatness, and its prey is public good. * * * Although the Protestant public of India have been so suddenly deprived of the benefits of a most indefatigable prelate, and Christianity has sustained

¹ Bishop Heber's "Journal in India," quarto edition, vol. II. p. 443. Octavo edition, vol. III. p. 434.